



# The Antiquary.



OCTOBER, 1913.

*Announcement of the November "Antiquary" will be found on page 2 in front.*

## Notes of the Month.

LORD BEAUCHAMP'S Ancient Monuments Act, which was successfully steered through Parliament before the session closed, not only amends, but consolidates the existing law. It authorizes the purchase of monuments either by the Commissioners of Works or by the council of any county or borough, or the Common Council of the City of London; but such a purchase can be carried out only by agreement with the owner. The gift or devise of a monument to the same bodies is also authorized. The alternative machinery of guardianship is then provided, as in the existing Acts, and the effect of guardianship is explained. By constituting the Commissioners of Works or the local authority guardians of his monument, the owner does not divest himself of any right of property except that of destruction, active or passive; in other words, the guardians of the monument may restrain the owner from injuring it, and may, concurrently with the owner, do any work necessary to maintain and protect it.

An Ancient Monuments Board, representative of the three Historic Monument Commissions, the Societies of Antiquaries of London and Scotland, and other artistic bodies, is to be constituted by the Commissioner of Works, and upon their report

VOL. IX.

that any monument is in danger of destruction, removal, or damage, and that the preservation of the monument is of national importance, the Commissioners may make a preservation order, placing the monument under their protection; and while such an order is in force the monument cannot be demolished, removed, added to, or altered, without the consent of the Commissioners. Moreover, if, pending a preservation order, it appears likely that the monument will, from the neglect of the owner, fall into decay, the Commissioners may, with the consent of the Treasury, constitute themselves guardians, and may then execute preservative works. The Ancient Monuments Board are authorized to inspect any monument which they believe to be in danger; and in a case of urgency the Commissioners of Works may make a preservation order on their own initiative, without waiting for the Board's advice.



A preservation order is only a temporary measure. It has effect for eighteen months; after that time it ceases to operate, unless confirmed by Parliament. The Commissioners of Works may bring in a Bill to confirm the order, and this Bill may, if opposed by the owner, be referred to a Select Committee after the manner of a private Bill.

The Commissioners of Works are, after notice to the owners, to prepare and publish a list of monuments of national importance; and when a monument is included in this list the owner must, under a penalty, give a month's notice to the Commissioners of any proposed work of demolition, removal, alteration, or addition.



A telegram from the Rome correspondent of the *Times*, dated September 10, says that the port of ancient Pompeii has been discovered. It was represented some time ago to the Italian Ministry of Public Instruction, by Signor Adolfo Cozza, that excavations should be made with this end in view, and now success has been achieved. "After various try-pits had been sunk," says the telegram, "he discovered plaster and concrete, and finally a road leading to the sea, showing signs of the passage of wheels. The

22

masonry work of a harbour was then unearthed, with the marks left by the waves. This port of Pompeii which has just been discovered is at a distance of about 1,300 yards from the existing seashore, and about 700 yards from the ruined city. It is covered with a layer about 23 feet deep, consisting of earth, lava, ashes, and *lapilli*."



The late well-known Roman sculptor, Lorenzo Cozza, who was also an accomplished classical scholar, being impressed by the great mercantile importance which ancient writers attributed to the Pompeiian port, devoted the latter years of his life to the search for the lost harbour. His son, Adolfo Cozza, at his father's suggestion, has followed up the buried road leading seawards from the old marine gate of the city. Successive borings showed that the sand extended as far as the sea side of the present railway track, where the surface soil suddenly slopes up from 10 to 35 feet. A little farther inland the excavators struck the pavement of an ancient marine street, revealing deep ruts of carriage wheels, such as are familiar to visitors in the main thoroughfares of Pompeii. Then cement was laid bare, and the ponderous squared stone blocks of the ancient quays appeared, some still bearing the tidal watermarks. It is proposed to excavate the entire port—a work which should lead to many interesting discoveries.



The *Architect*, September 5, contained an article, illustrated by several excellent sketches, on "The Abbey Church of Plaimpied, Cher," by Mr. J. Tavenor-Perry. Plaimpied lies between eight and nine miles south-east of Bourges, and possesses an ancient abbey church which is not mentioned by either Murray or Baedeker, while Joanne gives it but a few words. Mr. Tavenor-Perry visited it so long ago as 1866, when his sketches were made. At the time of his visit "it was in the hands of an army of workmen." "As of its ultimate doom," he says, "there could be but little doubt, the sketches then made may be of value." The abbey church "consists of a nave with north and south aisles, shallow transepts, and a choir with north and south aisles, all three terminating

in single apses. At the crossing is now a tower, but originally it was covered with a dome on pendentives, as at St. Etienne, Nevers." A striking feature of the church is the fine crypt beneath the choir, which is probably early tenth-century work. Mr. Tavenor-Perry gave a plan and a sketch of this crypt.



In the *Daily Graphic*, September 2, the Berlin correspondent of that journal wrote: "In the *Journal* of the German Palestine Society, Professor Thiersch gives interesting particulars of further excavations carried out on the site of Jericho by Professor Sellin. The chief work of the past year has been the laying bare of the great outer wall of the city, which is described as 'something extraordinary, even in its present reduced state—something majestic and overwhelming.' The excavators found proof that this outer wall is Israelitish work.

"The inner wall, which is badly preserved, is the original Canaanitish defence, which fell to the blast of Joshua's trumpets. The outer wall is identified as the work of Hiel, whose achievements are described in the First Book of Kings: 'In his (Ahab's) days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abirnam, his first-born; and set up the gates thereof in his youngest son Segub.' 'One finds again in this work,' says Professor Thiersch, 'this man of resolute character, who did not shrink even from the sacrifice of his own flesh and blood.' The fruits of Hiel's resolution are seen in walls which modern builders could not rival—walls in which, after 3,000 years, there is not a single vertical fissure."

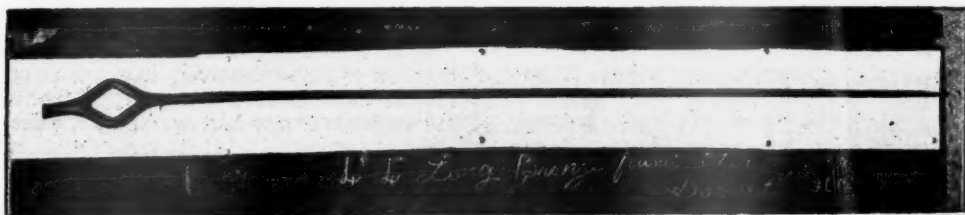


In the course of some excavations on the Syndale estate at Faversham, early in August, two Roman graves were found, containing fine examples of Roman pottery. The articles include two jars (intact), one of them of very graceful design; several pieces of so-called Samian ware (two or three of these also being intact); and some fragments of a tear glass, a glass vase, and a bronze ornament. A Roman camp was located near where the discovery was made, and it is

probable that the graves were those of Roman soldiers. The Syndale estate belongs to the family of Mr. G. C. H. Wheler, M.P. for North-East Kent.

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Dr. H. A. Laurence, of Ealing, was recently informed that a curious skull had been found partly buried in the garden of The Grange, Perivale. Upon investigation Dr. Laurence came to the conclusion that the skull was that of a prehistoric rhinoceros, and a geologist in the neighbourhood supported this view, adding that it dates from the Pleistocene period. It appears, says the *Times*, that twelve years ago large excavations were made in the grounds of The Grange, and several other remains were found, among which were part of a Roman wall, human skulls, coins, and spears. The rhinoceros skull was then found underneath a shed, which has been standing for 300

Springfield Farm, Parkstone, Dorset. The object represented is of bronze, and was found at Shaftesbury, Dorset. It weighs 4 pounds 1 ounce. Mr. Barnes tells us that he bought it from a dealer, and, in reply to our request for further information, writes: "I have seen the dealer from whom I bought the bronze spit. He said it was found at Shaftesbury while trenching for laying a water-pipe or drains. A man named Witt bought it from the labourer who found it, and brought it to Bailey Gate, and sold it to the dealer, with whom I exchanged an oak table for it. Unfortunately, the man Witt died about a month ago." This is all the information we have been able to obtain about the *provenance* of this curious article. The photograph has been shown to Mr. Reginald A. Smith, F.S.A., of the British Museum, who suggests that the implement is a spit which was probably used as currency, and that it dates from



years. As little importance was attached to it at the time, the skull was given to the gardener, and was used as a plaything by his children. Mr. L. Roberts, to whom The Grange belongs, has now found the lower jaw, teeth, and legs, of the animal. The skull is about 36 inches in length, and seems to be water-worn.

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According to a Reuter's Cairo telegram dated August 25, labourers, while sinking wells in the grounds of the Ras-el-tin Palace, discovered, at a depth of 50 feet, catacombs containing mummies and lamps inscribed with hieroglyphs. Other antiquities were also found, and the discovery is regarded as important. Excavations were to be undertaken at once.

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We have received the photograph here reproduced from Mr. Frederick C. Barnes, of

the late Bronze Age or Hallstatt period. Perhaps readers of the *Antiquary* may have other suggestions to make. It is doubtful if any other currency bars—if such it be—have been found in England.

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Mr. R. H. Forster, F.S.A., wrote to the *Newcastle Chronicle*, September 11, announcing that the filling in of the past season's excavations would begin on September 22. "Though the buildings uncovered during this year are not equal to the best of those previously unearthed," continued Mr. Forster, "much interest attaches to the exploration of the main road (known in mediæval days as Dere Street, and since the time of Horsley as Watling Street) leading from Corstopitum to the Wall and Scotland, and also to the remains of a large buttressed building, which may be ascribed to the time of Septimius Severus, and is, perhaps, a relic of the com-

missariat of the army which that Emperor led into Caledonia.

"The museum has been rearranged, and now contains a collection of Roman remains from one site which cannot be equalled in the North of England, except, perhaps, at York."

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An article in the *Glasgow Herald*, August 19, mentioned several discoveries of prehistoric relics in 1912 and the present year, and continued: "The most notable investigation, however, was carried out in the Hebrides. For several years it has been suspected that the islands held vestiges of a very early human occupation. Mr. Ludovic Mann some twelve years ago pointed out that the truncated cones in certain sandy areas represented the sites of early habitation which had originally been placed on flat ground, and that the blowing away of the surrounding sandy material had left the almost imperishable relic bed undisturbed. This bed, consisting chiefly of stones and shells, has acted as a protective coating. He also pointed out that these sites were probably once on the shore just at high-water mark, though at the present time they are several hundreds of yards inland. To establish these and other points, expeditions were organized by Messrs. Bishop and Mann last year and this year."

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"The exploration has now shown beyond doubt the conditions of culture when the Scottish coast-line was greatly different from what it is now. This remote period is supposed to reach back some 25,000 years. Certainly no older human chronological horizon has yet been detected in Scotland. No human osseous remains definitely known to belong to that time have yet been discovered in Scotland, and therefore the physical appearance of the people is not precisely understood. On the other hand, their mode of life, their weapons, implements, and ornaments, their style of hunting, fishing, and cooking, have been very clearly ascertained. Traces of that remote period have not been detected in England, Wales, or Ireland, and it is proposed to call the period 'Oronsayan' after the name of the island where most of the relics have been discovered. The period seems to fall into a position between the latest Palæolithic phase and the earliest

Neolithic phase. At one of the sites, after extensive diggings, carried out with the greatest scientific exactitude, it was disclosed unmistakably how the relic bed had been deposited just at high-water mark, and how the land had since then gradually risen (or the sea retreated), until a great stretch of ground intervened between the site and the present shore. Great quantities of material, botanical, conchological, anatomical, geological, and archæological, have been recovered, and will shortly be exhibited in the Hunterian Museum at Glasgow University."

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There appears to be some confusion of ideas, if not of dates, in the latter paragraph, and a fuller and clearer description of what has been found, and of the conditions under which the "finds" were made, would appear to be desirable.

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The following interesting notes are taken from the *Manchester Guardian* of August 23: "In July Professor Veselovsky, of the Russian Archæological Institute, discovered the burial chamber of a Scythian King in a barrow or tumulus on the North Crimean steppe. There are hundreds of such barrows on the Russian steppes, and only a small proportion of them have been explored by archæologists, though, unluckily, a very considerable proportion have been rifled of their treasures long since by resourceful plunderers. Robbers had penetrated into the mound where Professor Veselovsky carried on his excavations, and when last year he had made his way through 39 feet of soil into a central chamber, he found it stripped almost bare. A golden needle and a silver phial indicated that a Queen had probably been buried there. The only other objects in the chamber were Greek amphoræ once filled with wine and oil, a bronze boiler containing the bones of a lamb, set there as food for the dead, and a square brazier resembling braziers that have been discovered in Etruria.

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"But Professor Veselovsky went farther than the robbers, and discovered other graves. In a smaller upper chamber he found the remains of two horses with curious harness. This year a corridor was opened leading to another large burial chamber 8 yards deep. Above this

chamber was found a large pit divided into five sections, each containing the skeleton of a horse, with bronze and golden plates and other ornaments belonging to the harness. Near the horses lay the skeleton of a groom, with bronze-tipped arrows scattered about him. Another skeleton, probably that of an attendant, was found at the entrance to the royal burial chamber. In the large royal chamber lay two skeletons. One, that of the King, lay in the centre of the chamber, while that of the King's armour-bearer lay near the western wall. The chamber was rich in ornaments and vessels of various kinds. At the entrance stood three big bronze boilers with massive supports. One contained the bones of cows and fragments of a bronze and an iron scoop. The others contained sheep's bones. Around the King lay his armour, a bronze helmet of Greek pattern, long iron spears, an iron breastplate, bronze greaves, knives of iron in bone sheaths, and a bronze mace with a wooden hilt, brass-bound. Then there were dishes from which the King, attended by the men who were sacrificed at his burial, might eat of the food provided in the boilers and drink of the wine stored up for him; eight silver vessels adorned with engraved figures and figures in relief, scenes of battles between griffins and other animals, and scenes of Scythians on horseback fighting with lions or pursuing other beasts. These vessels are clearly of Greek workmanship.

“The King's robes have crumbled into dust, but the gold plates that covered them remain. On the arms were five massive spiral bracelets of gold; on the head a circlet consisting of several rows of tiny golden tubes, with pear-shaped ornaments hanging from them; on the neck an immense gold necklace, the ends of which were adorned by lions' heads with eyes of enamel. In a niche in the wall were the remains of a quiver and a fine golden dish with figures of lions and deer. The most valuable object found in the chamber was a golden comb, on the upper part of which is depicted in relief, with remarkable precision of detail, delicacy of workmanship, and expressive power, a battle between a Scythian on horseback and two Scythians on foot. All the details of the armour are clearly shown.

“The tomb is believed to date from the fourth century B.C.—that is, two hundred years or less after Herodotus, the chief authority on the Scythians, wrote. These Iranian peoples of the steppe, kinsmen of the Persians, fierce warriors, some cultivators of the soil, some nomads, united in a loose political organization, worshippers of strange gods, to whom they sacrificed hecatombs, burying their Kings in a terrific pomp of long processions over the whole country watered by the Lower Dnieper, were strongly influenced by the Greek colonies established on the Black Sea coast. It was through them that civilization first penetrated into the steppe, afterwards subduing little by little the wild Slav and Finnish peoples on the fringe of the steppe, slowly making its age-long way to the dim northern land and preparing the soil for the foundation of the Russian State. In the month when the Russian Professor discovered the remains of the unknown King, modern Greeks were waging war, as their Byzantine forefathers had so often done before, with the descendants of the Bulgarian nomads who centuries after the King had gone terribly to his rest had succeeded the Scythians in the adventurous way of the southern steppe.”



A report by Mr. F. C. Eeles, ecclesiological expert of the Royal Commission on Ancient Monuments in Scotland, shows that the ancient Church of St. Cormanell, Buittle, Kirkcudbrightshire, is in a condition which makes it imperative that steps should be taken to save it from further decay. In all probability the church, which dates back to the thirteenth century, is one of the many buildings which Galloway owes to the Lady Devorgilla, mother of King John of Baliol. It is a fine example of a mediæval parish church, and its subsidence to absolute ruin would be a great loss. An application to the Board of Works to take the church under its care was made without success some months ago. Since Mr. Eeles's report was received another application has been made to the Board; but should this second petition be in vain, an appeal will be made to the public for funds for the preservation of the church.

Lecturing at the Royal Photographic Society's exhibition in Suffolk Street, Haymarket, on "The Order of the Knights of St. John of Jerusalem," Mr. H. W. Fincham mentioned that a curious relic of the great days of the Order was recovered recently from Mediterranean waters. Not long ago some fishermen, dredging off the Island of Cyprus, brought up a gun which, from its inscription, was evidently given by Henry VIII. to the Knights Hospitallers, wherewith to defend their stronghold in the Island of Rhodes against the Turks.

We take the following note from the *Yorkshire Post*, September 11: "Our Filey correspondent states that a discovery of considerable archaeological interest has recently been made by Mr. John Phillips, a diver, in deep water off Ravenscar. He was searching for wreckage, when he came, it is said, upon a broad flight of stone steps. These, five in number, were of red sandstone, 14 feet wide, all being firmly fixed with Roman concrete. Mr. Phillips carefully examined them, and found each step foot-worn in the centre. Ravenscar, as is well known, was a Roman military outpost on the Yorkshire coast, Filey being another."

On September 18 an interesting little ceremony took place in Ardeley Church, Herts. After a brief service conducted by the Vicar, the Rev. A. Macrae, a memorial to Sir Henry Chauncy, Kt., the author of the well-known *Historical Antiquities of Hertfordshire*, was unveiled by the Ven. the Archdeacon of St. Albans.

The *Builder*, September 12, contained numerous sketches of examples of the fine eighteenth-century wrought-iron work of Dublin—work which, as the writer of an accompanying note said, arrests the eye with its pleasing variety of design and beauty of outline. The issue of the same journal for September 5 contained a good illustration of the memorial brass of an Archbishop of Canterbury, representing him in full vestments with a crosier, which until recently was to be observed on the uppermost part of the magnificent tower of Edenham Church, near Bourne, Lincolnshire.

The brass, "which was thought to be getting worn or weathered," says our contemporary, "has been removed to the wall inside the lower part of the tower, where it can be seen and examined." The brass is only 18 inches by 7 inches.

The *Horsham Times*, August 23, reported that "the removal of the whole of the oak panelling from the interior of the fine old half-timber-fronted residence known as Cromwell House, in the High Street, East Grinstead, has brought to light, on the walls of one of the smaller upper rooms, a very fine fresco painted on the plaster which the panelling had covered. It depicts knights in armour and on horseback, with a rural scene and a spacious castle beyond and birds above. The drawing is not of that crude style which many old wall frescoes often exhibit, but has considerable artistic merit. There is also painting on some of the woodwork and on canvas which still adheres to it. As well as the oak panelling, the fine old stone fireplace in the large lower room has also been disposed of and removed to London. This had the initials E. P. and A. P. in the two upper corners, and between them the lettering and figures AN<sup>o</sup> DO 1599. The initials are probably those of Edward Payne, of East Grinstead, and his wife, Anna, daughter and heir of John Payne of Hixted, Twineham, who were married on October 23, 1583. They were the parents of the Edward Payne who, in 1624, bought a portion of the rectorial tithes of East Grinstead, and through whose descendants it passed to the Crawford family. It is highly probable that this fireplace was brought from one of the local farmhouses originally owned by the Paynes, some years ago, and placed in this house when the original great open fireplace was done away with. It was clearly no part of the original structure. In a small diamond pane of one of the upper windows is the date, in coloured glass, 1598. It is this house which would make an ideal site for a local museum."

The *City Press*, September 6, had two good illustrations of the tower of St. Alphage, London Wall, which has been opened out to

view by the pulling down of the outer porch of the church. This tower, together with the inner porch of the church, originally formed part of the Elsing Spital, founded in 1329 for the relief of the blind. "The intention of the church authorities," says our contemporary, "is to rebuild the outer porch in such a way as to make it harmonize architecturally with the tower and inner porch, which are absolutely the last remnants of the numerous smaller charitable institutions of the mediæval City. Moreover, the tower, with its fine arches and its winding staircase, is perhaps unique in the City as a specimen of early Decorated architecture. Since the Rev. Prebendary Glendinning Nash, M.A., became Rector in 1908, the church, which was rebuilt in 1777, has been from time to time restored, reseated, and rearranged, the fine organ renovated, and the rough cement, which for ages concealed the flint and stone work of the tower and inner porch, removed. In clearing away the cement, a square opening,  $4\frac{1}{2}$  feet in length, was discovered on one side of the porch. Its entrance was closed with a white stone. An ancient font-cover in wrought iron, a silver flagon for Holy Communion, and a carved memorial of St. Alphage, have recently been presented to the church. The church ledgers, which are preserved in the Guildhall, date back to 1527, and the registers, kept in the vestry, to 1593. The deed by which the priory of Elsing Spital was founded in 1327, and the priory seal of the fourteenth century, are in the British Museum. A replica of that seal is to be seen in the vestry, together with Roman and Danish tiles, wills and deeds dating from 1502, Erasmus's paraphrase of the New Testament in black letter, and other relics."

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In Section H, at the recent meeting of the British Association in Birmingham, Mr. T. C. Cantrill, F.G.S., read a short paper on "Stone-boiling in the British Isles." After referring to the process of boiling water by plunging into it a succession of red-hot stones, as practised among the tribes of North America, in Polynesia, New Zealand, Australia, South America, and elsewhere, Mr. Cantrill remarked that in Great Britain "a growing volume of evidence

supports the view that the practice of stone-boiling once ranged from the Shetlands to the English Channel. In 1865-66 James Hunt and Arthur Mitchell described certain 'tumuli' in Shetland, of wholly abnormal character, which were composed of small, broken, and burnt angular stones and black earth. No interments were found in them, but fragments of burnt pottery were seen, and near—but not within—several of the mounds were found small stone cists. Dr. Mitchell remarked as a peculiarity that most of the Shetland 'tumuli' have one side flattened and depressed. In the particulars recorded of these Shetland remains it is now easy to recognize some of the characteristic features of the Irish cooking-places, and I have no doubt that the supposed tumuli were heaps of pot-boilers, and the cists the boiling-troughs of ancient cooking-places. Traces of stone-boiling have been detected also in Sutherland, in Berwickshire, and in East Lothian.

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"In the Isle of Man several 'tumuli' of burnt stones have been recorded, but without any suggestion as to their origin. A dug-out oaken trough associated with one of these masses of burnt stones has been described as a canoe; but it is perhaps more likely to have been a boiling-trough, or else a derelict canoe turned to account for cooking purposes.

"The Dartmoor Exploration Committee have detected traces of stone-boiling among the hut-sites of Grimspound and elsewhere; and although no heaps of pot-boilers are recorded in the Reports of the Barrow Committee of the Devon Association, the descriptions of certain cairns of unusual character but showing signs of fire are strongly suggestive of the stone-heaps associated with the Irish cooking-places. In Eastern Devon, the late P. O. Hutchinson in 1862 recorded a case where an accumulation of burnt flints at Blackbury Castle, a camp near Colyton, was removed in 1827 and supplied seventy cart-loads of material. In Hampshire, also, similar deposits have been reported from the Forest of Bere; and Mr. Clement Reid, lately my colleague on the Geological Survey, informs me that while quartered in the New Forest he found numerous heaps of burnt flints between Ringwood and Brockenhurst,

though he had accounted for them as the relics of prehistoric turf-fires, the stones that were entangled in the fuel having given rise in time to a heap of burnt flints.

In Central and South Wales, with the assistance of several of my colleagues, I have located and described over 270 cooking-places, several of which have yielded worked flints. The mounds range from 6 to 60 feet in diameter, but seldom exceed 3 feet in height. As no certain traces of wooden troughs have been found, it is probable that the boiling-vessel was a hide-lined hole in the ground, or a hide slung like a hammock."

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After mentioning a few other finds Mr. Cantrill concluded: "From the examples quoted above it is clear that stone-boiling was extensively practised in the British Isles in prehistoric times, and doubtless further search will result in similar discoveries in other parts of the kingdom, and may perhaps decide the nature of the cooking-vessel, and the period to which the practice should be attributed. It is evident, from previous records in the archaeological publications, that, in some cases, these heaps of pot-boilers have been mistaken for burial-mounds and for primitive smelting-places. The boiling-troughs, where of wood, have been supposed to be canoes; and where of stone have been assumed to be sepulchral cists. Sometimes the hearth or floor of the cooking-place was roughly paved with stone slabs and fenced with a low stone wall, and these features have been mistaken for 'stone circles,' or for the lower courses of beehive huts. In fine, there is little doubt that certain obscure accumulations of calcined stones disclosed by some of the earlier excavations are explicable as traces of stone-boiling."

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We take the following note from the *Architect*, August 22: "In a French paper, the *Liberté*, is described an archaeological find of the greatest interest. At Mahdia, on the Tunisian coast, five or six years ago, some Greek sponge-fishers noticed a strange mass of wreckage lying at a depth of 130 feet to the north of Mahdia Lighthouse. Amidst a jumble of timbers lay splendid marble columns, bronze statuettes, a superb life-

sized boy's figure, and a Hermes of Dionysos, which they succeeded in bringing to the surface. M. Merlin, the head of the Tunisian Antiquities Department, applied for and finally obtained various subventions, and the Admiral commanding the Tunisian squadron sent a powerful tug and two torpedo-boats to give assistance. It has now been ascertained that the sunken ship was a vessel of about 400 tons, 100 feet long and 25 broad. She was laden with an extraordinarily heterogeneous cargo, not only blocks of marble, but bases and capitals for columns, effigies, statues, furniture, tiles, leaden piping, lamps, amphoræ, etc. Among the fragments were found figures of a demigod and a maiden and faun, which correspond almost exactly with those upon what is known as the Borghese vase dug up in Rome and now in the Louvre. The Hermes bears the signature 'Boethos,' the sculptor of the celebrated 'Child with a Goose' of the second century B.C., and there are numerous other very fine specimens of old Greek sculpture among the treasures already recovered.

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"The bottom of the hold contains about sixty columns of bluish-white marble 13 feet high, which were probably one of the causes of the wreck of an evidently too heavily freighted ship. All the inscriptions deciphered relate to Attica and personages of the middle fourth century B.C., and it might have been thought that the vessel dated from that period but for the Boethos statue and a lamp of a pattern only introduced into Attica at the end of the second century B.C. Some writing on lead ingots also is in the Latin of that epoch, and experts have concluded so far that the vessel was loaded in Attica for Rome, and probably the cargo was the spoil after the taking of Athens by Sulla in 86 B.C. Both Lucian and Pliny relate how Sulla pillaged Athens, and the former describes a wreck off Cape Malea of a ship full of works of Greek art, including a picture by Xeuxis. Rome's loss 2,000 years ago, however, becomes French gain, and soon travellers will be able to admire these priceless relics in the Bardo Museum at Tunis."

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Several more wooden water-pipes—hollowed tree-trunks—have been brought to light in



the course of excavations now in progress on the north side of Oxford Street. A correspondent of the *Times* suggests that they should find a place in the London Museum; but there are already specimens in the museum, and these rough pipes are neither old nor rare. They have been frequently turned up in the course of excavatory work in London streets for years past. Most of them were laid in the late seventeenth and early eighteenth centuries.

At the Shire Hall, Worcester, on Saturday, September 6, the Earl of Coventry, Lord Lieutenant of the county, presided at a meeting arranged to appeal for funds for the preservation of Pershore Abbey Church. Fresh and serious danger has been found by the architect for the restoration, Mr. Harold Brakspear, F.S.A., A.R.I.B.A., of Corsham, and in order to place it in a thoroughly secure position a sum of £4,000 is required, towards which £1,500 has been subscribed. The presbytery of the Abbey, which is almost unmatched in beauty, has an Early English arcade of five bays and a unique treatment of triforium and clerestory. Upon the thirteenth-century walls there is a fourteenth-century stone vault which has no rival in English churches. It is in this part that the danger exists. Some ribs are loose, and in at least one place are almost ready to fall. Last year £2,000 was asked for in order to make secure the lantern tower and the Early Norman south transept, and most of the work is completed, or nearly so. About £1,530 has been paid or promised. To make secure the presbytery roof will require another £2,000, so that £2,470 has still to be raised.

Deplorable proof of the inefficiency of the French Act of 1887 for the protection of historical monuments, says the Paris correspondent of the *Times* in the issue of that journal for September 2, "is afforded by the fate of the curious fifteenth-century statue of Salome bearing the head of John the Baptist, which was discovered in the church of Chavanac, in the Department of Corrèze, some time ago by the agents of the Fine Arts Department and 'classified' as an historical monument under the Act. Some

tourists who recently visited the church and asked to be shown the statue were told that the former priest of the church had banished it from the altar above which it had stood, and had had it placed in the vestry. Finally this 'classified' monument was found lying on the ground in a shed amid all sorts of filth. Its nose has been broken off and the other features have been damaged.

"For the last few years Parliament has been urged, chiefly by the eloquence of M. Maurice Barrès, to pass a Bill strengthening the law of 1887 by enforcing severe penalties upon Communes which neglect their duties as guardians of churches and of the monuments they contain."



## Mantegna and the Frescoes at Mantua.

BY G. WOOLLISCROFT RHEAD.

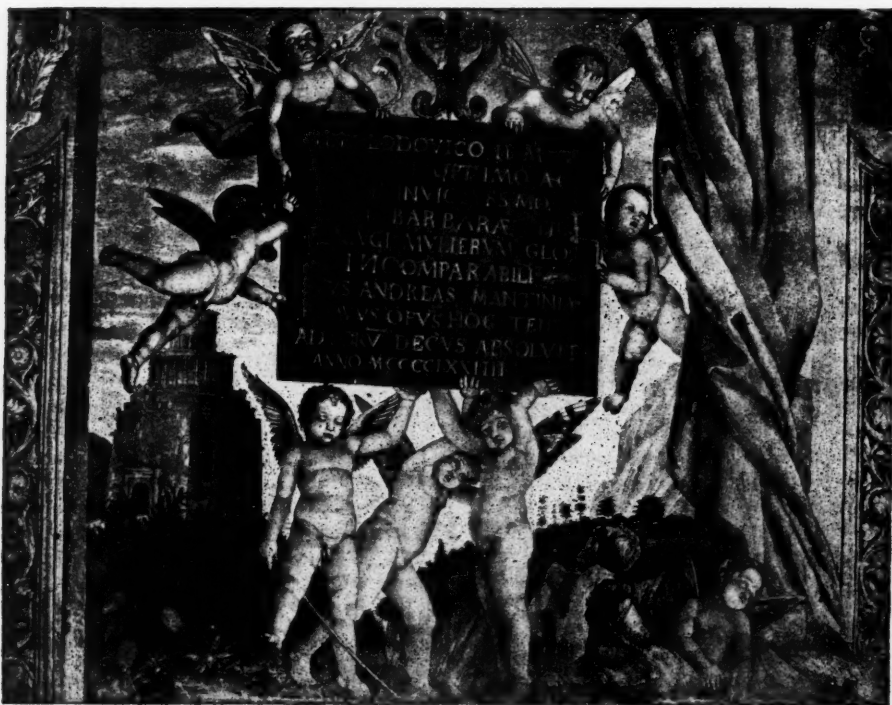
**I**N 1506, the year of Mantegna's death, and less than a month previous to that important event of art history, the Marchese Isabella d'Este recalled Francesco Mantegna to Mantua for the purpose of restoring or repainting the frescoes in that portion of the Castello known as La Camera degli Sposi. The family were anticipating the visit of no less distinguished a person than Pope Julius II., and it was therefore necessary to put things in order. The chamber in question, since the death of the Marquis Lodovico, had fallen into disuse — was probably, as one writer remarks, used as a lumber-room. Isabella, in a letter to her husband, complains that she cannot find the keys to enable the workmen to take temporary possession. At this time, therefore, thirty years after they were painted, the frescoes were presumably in a ruined condition.

Who and what was Francesco Mantegna? He was a weak imitator of his father, as the two small pictures by his hand in our National Gallery testify. He was something of the ne'er-do-well to boot. He had disgraced his father's name, and had

been banished from Mantua, and neither the entreaties of the aged painter nor the powerful intercession of Isabella availed to induce the Marquis to pardon him, who had "calumniated and insulted the best of the courtiers."

Thus Crowe and Cavalcaselle: "This restoration by F. Mantegna is visible in the angels holding the tablet, of which large pieces are now wanting, but which were retouched in 1506, and again in our own day

over an old surface corroded by time, is attested in its present form by one of the family of Lazzara, who thus rescued the original from oblivion; and it is the more necessary to bear this in mind because Brandolese, a writer at the beginning of the nineteenth century, declares the date to have been 1484, in opposition to the testimony of Zani and many others." The panel is dated 1474.\*



ORNAMENTAL INSCRIPTION OVER THE DOORWAY OF THE CAMERA DEGLI SPOSI.

by Sabatelli. . . . This inscription does not exactly cover the previous one, the old ciphers being still visible beneath the new. There is room for more letters at the close, and the restorer has obviously not been content with retouching the date, but has altered its position."

There appears to be a difference of opinion amongst the authorities as to the exact date of this inscription. Crowe and Cavalcaselle say: "The inscription, though repainted

It is somewhat remarkable that Vasari makes no mention of these frescoes, although he visited Mantua. All that Vasari says about Mantua in connection with Mantegna is the following: "At the time when he (Mantegna) was living in Mantua, Andrea had been frequently employed by the Marquis Lodovico Gonzaga, who always favoured him and esteemed his talents very highly. That

\* Crowe and Cavalcaselle (edited by Tancred Borenius, 1912), p. 93, note by Editor.

noble caused him to paint, among other works, a *small picture for the chapel* in the Castle of Mantua; the figures in this work are *not very large*, but are exceedingly beautiful. In the same painting are various forms, which, as seen from below, are foreshortened in a manner that has been much extolled; and although the draperies are somewhat hard, and the work has a certain dryness of

these frescoes; he says: "A small picture for the chapel—the figures not very large." The figures on the walls of the Camera are nearly life-size, and quite large for Mantegna.\*

We have seen that the chamber was in disuse in Isabella d'Este's time, and while the painter was still living. It is unlikely that Isabella, with her profound admiration for Mantegna, would have permitted this if she



COURTIERS AND SERVANTS IN ATTENDANCE ON THE MARQUIS.

manner, the whole is nevertheless seen to be executed with much art and great care."

There is a footnote by Mrs. Jonathan Foster, the translator of Vasari, to this effect: "The place here indicated by Vasari is that vast chamber of the castle which Ridolfi calls La Camera degli Sposi. The frescoes have suffered great injury from various causes, but some parts of them are still in tolerable preservation." Vasari, however, is sufficiently explicit and cannot possibly be referring to

had considered the work of value. The probability is that the chamber was neglected, or in disuse, or both, at the time of Vasari's visit to Mantua, and this would explain the fact of his making no reference to it. It was used as a prison at the time of the Austrian domination; it served as stabling for horses during the Napoleonic wars.

Here is a paragraph from Kugler's *Hand-*

\* Of the work that Mantegna undoubtedly did for the Chapel of the Castello, nothing unfortunately is left.

*book of the Italian Schools of Painting*, edited by A. H. Layard. It says: "His frescoes in Mantua were entirely repainted in 1846 by a German named Knoller. In 1876 Signor Cavanaghi, the well-known restorer of the Brera, was employed, under the direction of Signor Morelli, to *remove the over-paint*. He succeeded in recovering some of the original character of the frescoes, when he was superseded, by orders from Rome, by an ignorant

things have from time to time been exposed, and the character of the skill employed for the purpose of restoring them to their original condition, the combined result being coolly and repeatedly put forward in all the works of reference as masterpieces of one of the greatest spirits of the Renaissance!

My contention about these frescoes, after careful examination of them, is not only that they are not good enough for Mantegna, but



MEETING OF LODOVICO GONZAGA AND HIS SON, THE CARDINAL FRANCESCO.

picture-cleaner who did irreparable damage and reduced them to their present state." It continues: "Still much of the master remains, and the group of angels holding up an inscription over the door is worthy of Raphael" (!). A note by the editor states that it was this same restorer who repainted and destroyed Titian's frescoes in the Scuola del Santo at Padua.

We see, then, the vicissitudes to which these

that they have been rendered entirely unlike the character of Mantegna's work; that as a matter of fact they have been repainted to such an extent that there is practically nothing of Mantegna left. Let anyone compare the sweet angel faces, and the general refinement of such a picture as the San Zeno Madonna, with the coarseness and vulgarity of the Mantuan frescoes—these stupid and vacuous expressions—these wooden draperies—these

stuffed dogs entirely innocent of any anatomical development—this slipshod landscape.

One more paragraph from Kugler: "No painter more remarkable for originality, as well as for the highest qualities of his art, than Mantegna, ever lived. He combined an intensely realistic tendency with an ardent love of the antique, adding to them great powers of invention, a solemn poetry of feeling, the grandest expression of passion, and a mastery of hand which is almost unique. Whoever has learned to relish this great painter will never overlook a scrap by him; for while his works sometimes show a certain austerity and harshness bordering on grimace, they have always a force, and an energy of will, which belong to no one else."

This is entirely true. Moreover, when men like Giotto, Donatello, and Mantegna, speak, we do not easily or readily mistake them; their words *burn*, and eat themselves into our brain like fire; we never forget them—they reach.



## The South Foreland Light- houses.

BY LIEUTENANT-COLONEL W. A. CAVENAGH.

**T**HE earliest tradition of a light at the South Foreland dates from A.D. March, 1367, in which year Archbishop Langham granted forty days' indulgence to those in his diocese who contributed to the support of a poor hermit, Brother Nicholas de Legh, of the hermitage at St. Margarettes Stairt, in the parish of St. Margarette atte Clyve, in which he had licence to celebrate. The hermitage, it is said, was established in a cave in the cliffs, where, during the dark hours, a hermit kept a light burning as a guide to passing ships. In mediæval times coast lighting was considered a Christian duty, and many such hermitages and chapels were erected round our coasts by the monks of old, where by night a good light was kept up and where Masses were said for the souls of those who had perished by shipwreck. At the dissolu-

tion of the monasteries all this was swept away, the monks who tended the lights as a sacred duty were dispersed, and the property by which they were maintained confiscated.

In the reign of Henry VII. a guild of pilots, sailors who undertook to watch the interests of all concerned in shipping, was founded under the title of "The Brotherhood of the Most Glorious and Undivided Trinity and of St. Clement, in the Parish of Deptford Strond, in the County of Kent," and received their first charter in A.D. May 20, 1514, from Henry VIII., now generally known as "The Trinity House." At first it was bitterly hostile to the establishment of lights; not till A.D. 1680 did it erect one under its own management at St. Agnes, in the Scilly Isles; since then it has gradually become the official lighting authority. In A.D. 1836 all the remaining lighthouses were transferred to it, and in A.D. 1854 it was constituted the General Lighthouse Authority for England and Wales. It derived its fees from what are now termed "Light Dues," based on the tonnage system, the financial control of which, together with that of the Irish and Scotch lighthouse authorities, has been transferred to the Board of Trade. The maintenance of the Trinity House lighthouses costs about £42,000 per annum.

For the re establishment of a light at the South Foreland we have to thank Sir John Meldrum, who in A.D. 1635 received letters patent from Charles I. authorizing him to erect lighthouses on both the North and South Forelands, and to levy tolls on vessels for their maintenance. Since that date the histories of these two groups of lights have been continuous and closely connected with each other.

Sir John Meldrum was an enterprising Scotsman. In 1617 he became an undertaker in Ulster, and took up grants of land in Fermanagh and Donegal; later on he was fighting in the Low Countries, and was knighted for his services at Windsor on August 6, 1622. Next he took part in the expedition to Rochelle, and subsequently was one of the Scotch officers, with the rank of Colonel, serving under Gustavus Adolphus. He made his first venture in coast lighting in 1618, when he purchased a half share in the patent for the maintenance of the light-

house at Winterton Ness, with the right of levying a tax of 1d. per ton on passing ships. The Wardens of Trinity House complained to the King, that by this transaction Meldrum and his partner were making £2,000 a year, while the light only cost them £80 to £100. As already stated in 1635, he applied for a similar patent for establishing lighthouses on the Forelands, which, after much controversy with the Trinity House and the adjacent ports, was granted two years later. In the Civil War Sir John Meldrum joined the Parliament, to preserve his lucrative lighthouse privileges, so said the Royalists. At the Siege of Scarborough the King's Governor, Sir Hugh Cholmley, taunted him with boasting about "the dazzling lights of the Reformation, all men knowing what lights you study to preserve, which not like the sea-marks have directed, but like *ignis fatui* has misled you out of the way of obedience." He was present at the Siege of Hull, the reduction of Portsmouth, and the Battles of Edgehill and Marston Moor. While superintending the Siege of Scarborough in 1645 he was mortally wounded in a sally from the castle. Shortly before his death the Parliament voted him £1,500 for his services.

At the petition of Sir John Meldrum, the masters of vessels trading by the Goodwin Sands, the inhabitants of Sandwich, Dover, Margate, and other ports, with the chief pilots of the Navy, requesting the appointment of some person for the erection of three lighthouses at the North and South Forelands for the purpose of leading vessels clear of the Goodwin Sands through the Downs and up and down Channel; "in maintenance whereof they offered 1d. per ton on the ships burthen for every voyage homeward bound, and the like payment every voyage outward bound, the ships being loaded, or ½d. per ton every ship in ballast;" His Majesty, on February 9, 1634-35, granted a Privy Seal Warrant to Sir John Meldrum, appointing him or his deputy to build such lighthouses, and authorizing him to levy the above-mentioned tolls, which, however, in the case of "stranger ships"—*i.e.*, those not regularly trading along this route—were to be at the double rate of 2d. per ton. All tolls were to

be collected at the first port of arrival, the Customs officers not being allowed to clear the ship till these light dues had been paid. This licence was to last for fifty years from the above date, and for this Sir John Meldrum, his heirs, and assigns, guaranteed to pay the Crown a rent of £20 per annum.

The Masters and Wardens of the Trinity House promptly offered a strenuous opposition to the scheme. They felt bound to inform the King that "there was no necessity for such lights, and an imposition of a rate for their support would be a grievance to navigation. In times of hostility such lights would be a means to light an enemy to land and bring them to anchor in the Downs, and, moreover, in a chase by night, ships would be brought to where the King's ships and unarmed merchantmen rode peacefully at anchor, and then those pursuing vessels might on dark nights by mistake board either frigates or merchant ships without either having time to demonstrate what she was. True, it might be urged, in time of hostility the Foreland lights could be put out; yet meanwhile they would so far do mischief as to acquaint strangers with our coast in every point, so that in time of war they might get through the channel by night without lights, merely by their depths." Trinity House, Dover (a society of pilots under the presidency of the Lord Warden of the Cinque Ports, subsequently incorporated in the Trinity House of Deptford), had similar objections to "such costly follies as lighthouses. We at sea," writing with professional contempt, "have always marks more certain and sure than lights, high lands and soundings which we trust more than lights"; and then continued: "The Goodwins are no more dangerous now than time out of mind they were, and lighthouses would never lull tempests, the real cause of shipwreck. If lighthouses had been of any service at the Forelands, the Trinity House, as guardians of the interests of the shipping, would have put them there." The real objection to these lights—*viz.*, their dimness and general inefficiency—was not mentioned, only by those, as shipowners and merchants, who had to pay for them; and for sixty years the lighting was scandalous, while the proprietors made large fortunes out of them as commerce increased.

The following petitions from Sir John Meldrum to the King show the obstacles placed in his way: "February, 1634-35. The Masters of Trinity House of Deptford Strond have suggested that the names of the pilots and masters were surreptitiously gotten, and none have subscribed but fishermen; whereupon the petitioner's patent has been stayed." The petitioner prayed for either a trial on which both parties would be examined on oath, or the Royal Commandment delaying his patent be withdrawn, on his giving security to render back every penny received, if at the end of the first year it should appear by public petition of the masters who pay, that the lighthouses were unnecessary. Another petition of the same date as the last: "That the convenience of the lighthouses to be erected at the Forelands is certified to by Sir Rob. Mansell, Sir Henry Mervyn, Sir Will. Monson, Sir Will. St. John, Sir Sackville Trevor, Sir John Pennington, Sir Ric. Plumleigh, and 70 masters and pilots. The offer of the Masters of Trinity House to erect these lights at  $\frac{1}{2}$ d. per ton comes out of time." The benefit of these lights for the Goodwin Sands is the only advantage the petitioner ever has had after twenty-five years' service, except £600 given him in the expedition to Rochelle. Prays further trial of conveniency of the suggested lights be referred to the Judge of the Admiralty. In August, 1637, Sir John Meldrum was again petitioning, and this time to the Admiralty, that through the mistake of the Earl of Portland the letters patent for the Foreland lighthouses had not passed the Great Seal; consequently the collection of his dues on the stranger ships had been stopped at the Isle of Wight, where, however, a collection was being made for William Bullock, who had erected the light at Dungeness. This gentleman was the cause of much trouble to the petitioner both now and later. And, moreover, at Falmouth, Plymouth, and other ports, where strangers put in, they began to refuse payment, claiming a like immunity. On this the King directed, September, 1637, Sir John Pennington, Admiral of the Fleet in the Narrow Seas, to keep the persons and goods of the masters of such stranger ships found ashore or on the sea till they have paid the said dues.

In May, 1637, Sir John Meldrum made an assignment of his letters patent to David Spicer and his heirs to secure an annuity of £120, and in July another assignment to Henry Pauls and his heirs for an annuity of £50; at the same time he transferred to the latter all his interests in the letters patent for fifteen years in consideration of the sum of £1,125. Further assignments were made in succeeding years until 1661, when Robert Osbolston and his son William, having acquired the whole interest in the lighthouses; by transfer to them from the widows of Spicer and Pauls, and also from George Meldrum, Esq., the legal representative of the first patentee; an exemplification of the original patent to Sir John Meldrum was given to them by letters patent, dated June 19, 1662.

Charles II., however, made a fresh grant of the lighthouses to John Smith, Esq., to whom a lease of thirty years was given in December, 1670, to commence on the expiration of the term originally granted to Sir John Meldrum, and at the former rent of £20 per annum, the Duke of York having reported the good services of John Smith to the Crown during the late wars, also his care in the improvement of the Forest of Dean, and the necessity of the lighthouses for the security of the ships. These letters patent were likewise assigned to the Osbolstons in October, 1690.

Robert Osbolston, the younger, obtained a grant of the lighthouses from Queen Anne on June 1, 1705, for a term of seventeen years, counting from the expiration of the last grant. Robert Osbolston died on December 4, 1715, and by his will, after sundry small legacies, he left the residue of his personality, lands, and hereditaments to the Governors of Greenwich Hospital for the use of poor sailors, and to the Commissioners for executing Queen Anne's Bounty for augmenting poor livings, a moiety to each. By indenture dated April 6, 1719, the Governors of Greenwich Hospital agreed to accept as their share several freehold houses, the lighthouses on the North and South Forelands, and £414 16s. 5 $\frac{1}{2}$ d. in money, being the value of the said moiety as estimated on Lady Day, 1717, to amount to £24,179 13s. 1 $\frac{1}{2}$ d.

By letters patent July 14, 1729, authority was given by George II. to the Governors

of Greenwich Hospital to demand of all ships trading from port to port across the seas by the sands lying to the east of Sandwich, and having the benefits of the said lighthouses, the stipulated dues of 1d. per ton each voyage inward or outward bound, half being paid by the master or owner of the ship, and half by the merchant or owner of the goods. Ships not usually trading along this route to pay 2d. per ton. These letters patent were granted to Sir John Jennings and the other deputies for ninety-nine years from the expiration of the late Robert Osbolston's grant, in trust for the poor maimed seamen of the hospital at the, as before, yearly rent of £20. Moreover, no person was to be allowed to set up a new lighthouse within five miles of the North and South Forelands, nor receive any collection for the same.

The South Foreland Upper Light, two and three-quarter miles from Dover, is situated in the Manor of Wanston, and was rented by Robert Osbolston, and afterwards by the Governors of Greenwich Hospital, from the Gibbons and Yorke families, the owners of the said manor, at a rent of £16 5s. per annum and a chaldron of coals; on the latter being withdrawn the rent was increased to £21. Their descendant, the Right Hon. Philip, Earl of Hardwick, sold the lighthouse to the Greenwich authorities on the expiration of their lease in 1811, with the 2 acres, more or less, on which it stands, for £2,000; with it was also a right-of-way for carts for the carriage of coals and provisions up to the lighthouses and between them, and use of the well.

The South Foreland Lower Light was in the neighbouring Manor of Reach, the property of the Archbishop of Canterbury. It was held on short leases from the latter's undertenants at a yearly rent of £16 5s. and a chaldron of coals, or three guineas in lieu. In 1812 the Archbishop gave a direct lease of the lower lighthouse to Greenwich Hospital, the same being required for the public service at a yearly rent of 40s. and the payment of a premium of £930. This included about 2 acres, the well, and a right-of-way between it and the upper light. In 1753 and 1786 the two lighthouses were assessed at £32, and a "poor rate" of £3 2s. was levied on each. In 1829 the Governors of Greenwich

obtained Parliamentary authority to sell such of their property as they deemed fit. Under this sanction, in July, 1832, they sold the freeholds of the North and Upper South Foreland Lights, and the remainder of the Archbishop's lease of the Lower South Foreland Light, to the Master, Wardens, and Assistants of Trinity House for £5,966 13s. 4d., in whose hands they still remain, except the Lower South Foreland Lighthouse, which was done away with in 1904. The building and the land round it then reverted to the Ecclesiastical Commissioners as representatives of the Archbishop, and soon after it was sold to Mr. James Neale, a London architect, who converted it into a private residence. A stipulation, however, was made that, unless veiled by curtains, no lights were to be lit in the lantern.

*(To be concluded.)*



### St. Edmund's Chapel, Hunstanton.

BY FREDK. WM. BULL, F.S.A.



**A** SHAPELESS mass of masonry pierced with a large hole, presumably once a doorway, and surrounded with large thorns, was all that was to be seen last year of what was reputed to be the Chapel of Saint Edmund at Hunstanton.

In the spring of this year, however, local interest was aroused, and it was decided, with the permission of Hamon le Strange, Esq., F.S.A., to excavate the site, which is quite near the lighthouse on the cliff, and ascertain, if possible, what the building really was.

On March 8 digging commenced, and the lower portion of the walls of a building of oblong shape have been bared. The inside measurement is about 72 feet by 18 feet, and the outside—for the walls are of considerable thickness—about 78 feet by 24 feet. The only breaks in the wall are at nearly the south-western corner, where it is now established that there was a southern door



through the mass of masonry already mentioned and near the north-western corner in the wall opposite. The originality of this opening is doubtful, but Blomefield in his *History of Norfolk* states that there was a door there, as will be noticed indeed from the extract given later.

The remains of the walls, some 2 or 3 feet in height, are composed in the main of chalk flints and a few boulders, and internally in places still retain some plaster.

At the east end are a few stones which may have formed part of the altar, but there is no division between the nave and chancel, the walls run straight on without a break.

At the west end of the building, between the openings already mentioned and the actual west wall, are two curious little square enclosures. Some local antiquaries lean to the belief that the remains constitute a baptistery, others that they are two cells, but there seems little doubt but that they are walls which were erected for agricultural purposes when the chapel was diverted to baser uses. That the latter is the case is borne out by the fact that the walls are not bonded into the original wall, and that an iron ring has been found which would have been suited for a halter.

Blackened masses of rubbish may point to the destruction of the building by fire, as may the fact of the finding of a lump of lead, which possibly fell in a molten state from the burning roof.

Of worked stone some fragments, mostly Barnack, have been found. One of the bases of the arch of the southern door is still *in situ*, and is claimed to be Norman work, as are other "hatched" dressings, while other fragments point to windows of a later date, one of which is supposed to have been perpendicular in style. Really distinctive work of the Norman period is not much in existence, but a very fine piece of chevron or zigzag moulding has been found, and also some much weathered billet moulding in chalk.

The other finds include portions of glazed floor tiles of uncertain date, probably fifteenth or sixteenth century; fragments of painted and other glass of fifteenth-century date; and a quantity of Collyweston slates.

It is proposed to lay out the surrounding

land as a garden, but the wisdom of using some red bricks in necessary buttresses to support the masonry, and the insertion of an arch therein, constructed of red tiles, to uphold it, is open to question.

Somewhat of a controversy rages as to whether the building was once the parish church. A church without land is mentioned in the "Domesday Survey" amongst the holdings of John, nephew of Waleran, and it is urged that the ruin is of Norman origin, while the present Parish Church of St. Mary is later. No burials have so far been found in or near the chapel, however, and one rather inclines to put it down as a mere Chapel of Ease. Indeed, there is no doubt that St. Mary's is the parish church. Burials of Norman date



RUIN FROM THE SOUTH, SHOWING THE OPENING WHERE THE SOUTH DOORWAY ONCE WAS.

have been found there, and the church is stated to have been given between 1172 and 1177 by John Lord Strange to the Abbey of Haughmond Salop, and in the Papal Records of 1240 there is a note of a confirmation of the grant of the Church of Hunstanton to the Abbey, a vicar's portion being assigned. The Norman font may well have been a relic from the earlier building.

Documentary evidence as to the chapel is scant, but what there is is interesting.

The earliest mention so far is in the will of Sir Roger le Strange, dated October 7, 1505, in which, after bequeathing his "soule to Almyghty God our lady Seynt Mary and all the holy company of heven" and his "body to be buried within the Chauncell of

Hunstanton," and making certain bequests to that Church, he goes on, "I bequeth to the reparations of the Chapell of Seynt Edmund in Hunstanton ten markes to be paid in twoo yeres next after my decesse so that myn armes and my wiffs be sett in the wyndow of the said Chapell."

In 1663 a petition was presented praying for the erection of lights at Hunston Cliff or Chapel lands, and on November 17 in that year there was a warrant for a grant to one John Knight of licence to erect one or more lighthouses at Hunston Cliff or Chapel lands with power to demand 8d. on every 20 chaldrons of coals, or 20 tons of goods in English ships, and 1d. per ton on foreign ships.

The next references are rather over a century later on.

Gough in his 1789 edition of *Camden's Britannia*, refers to the shore turning "to the south at St. Edmund's Chapel," and Blomefield in his *History of Norfolk*, published in 1809, makes the following statement: "By the seaside on the cliff stands some remains of the old Chapel of St. Edmund, built chiefly of the chalk stones out of the cliff. It had one window, on the north side to the sea, with a north door, and a door on the south side, with three windows, and one at the east end. It is now all open, great part of the walls, which were about 5 feet thick, being dilapidated, and seems to have been built about the reign of Edward I."

Then Lewis, in his *Topographical Dictionary* (3rd ed., 1835), states that "there are vestiges of an ancient chapel on St. Edmund's Point, a high cliff overlooking the North Sea."

There is in existence, too, a photograph taken about sixty years ago, from which it is clear that a good deal more of the walls was then standing, and a small window is to be seen in the south wall. There is also good oral evidence of the removal of parts of the walls for farm and road-making purposes within living memory.

Now that interest has been stirred, no doubt further evidence from the diocesan records, old wills, and other sources will be forthcoming, and the chapel will not long be without its history.

The reader desirous of further pursuing the matter is referred to two interesting articles on the subject contained in the

*Lynn Advertiser* of April 4 and May 2 last, to items in which the writer is indebted, while he also desires to acknowledge the courteous information afforded by A. B. Nowell, Esq., F.G.S., one of the members of the local committee.



## The Popes of Dante's "Divina Commedia."

AN HISTORICAL INVESTIGATION.

BY THE REV. J. B. MCGOVERN.

(Continued from p. 309.)

(B) *Anastasius II.*, 496-498.

Anastasio papa guardo,  
Lo qual trasse Fotin dalla via dritta.  
*Inf.*, xi. 8, 9.



HE condemnation, in 1612, by the Spanish Inquisition of this passage, brought it into somewhat undue prominence. And it did more. It led to the wanton mutilation, by erasure or omission, of many fine manuscripts. Dr. Moore noted several such acts of literary vandalism in the Royal Library of Madrid, and one in the Barberini Library in Rome. Other passages, also, not included in the Decree,\* were, for a similar tendency, apparently affected by the condemnation with like results.

"I also," writes Dr. Moore, "once observed in a beautiful manuscript on vellum of Petrarch in Lord Vernon's library, that three sonnets were obliterated, obviously from a similar motive—viz., those beginning 'Flamma del ciel'; 'L'avara Babilonia'; and 'Fontana di dolore.' In the same spirit I have noticed the occasional omission or erasure of passages reflecting unfavourably on individual Popes—e.g., in '34' *Purg.*, xix. 106-111 is erased; and in '66' *Inf.*, xix. 53

\* Three passages were affected by the Decree (to be found in the *Index Librorum Prohibitorum et Expurgatorum*, Madrid, 1614; Geneva, 1619), including the prohibition of insertion in any future edition (*Inf.*, xi. 8, 9; xix. 106-117; and *Par.*, ix. 136 *ad fin.*).

is omitted and the space left blank. Note the omission (with some confusion of the text) of this line also in 'ρ,' which manuscript shows other traces of relationship with '66.' In '110,' *Purg.*, Canto III., ends abruptly at l. 132, the sentiments following being apparently thought objectionable."

With some of these unwarrantable tamperings with the text I shall deal hereafter, my attention meanwhile being concentrated on the first passage of the "D.C.," condemned by the Spanish Inquisition of 1612. This passage was evidently the *fons et origo* of the Inquisitors' venom. The offence was twofold: a Roman Pontiff was roundly accused by the poet of *Communicatio in Divinis* with a heretic, and was sacrilegiously therefore relegated *ad inferos*. Is this double misdemeanour capable of extenuation, if not of condonation? If so the Spanish Decree was worse than unnecessary. I believe that an affirmative position is tenable. But on the threshold of the inquiry, an alleged difficulty has to be reckoned with. Was not Dante's victim possibly an Emperor? Are not commentators on the wrong track? So long as this insinuation bars the way, investigation would be put *opus et oleum perdere*. Yet the obstruction is more imaginary than real; the wish is father to the thought. But astounding as it may seem, it gained the countenance of so high an authority as Dr. Barlow. Dr. Moore puts the curious cerebration pithily thus (*Textual Criticism*, p. 641):

"It is a very curious feature about this manuscript [33, *Batines*, 367, in the Barberini Library, bearing date 1419] that the passages once condemned by the Spanish Inquisition have been erased. I could not ascertain whether the manuscript had ever been in Spain. Dr. Barlow thinks that in *Inf.*, xi. 8 'Anastasio primo' was the reading before the erasure, in which case the reference would be to the Emperor Anastasius I., and he supposes this uncertain and apparently utterly unsupported reading being 'perfectly correct,' to be 'probably what the poet himself wrote.' Rather it is a very manifest correction intended to save Dante's historical accuracy, or his orthodoxy, or perhaps both."

But, on Dr. Barlow's surmise, Dante's orthodoxy needed no saving. Why, then,

either the condemnation or the erasure? The censure would have been a *brutum fulmen* in more senses than one. The Spanish Inquisitors were hardly likely to condemn or to erase what would impugn, not his orthodoxy, but his history. The suggestion, therefore, cannot but be regarded as utterly untenable.

But, taking it for granted that "Anastasio papa" is the *lectio verior*, was the poet misled voluntarily or involuntarily by tainted or erroneous authorities? Or was he, of malice aforethought, venting his spleen against the Papacy by an unconscious or conscious confusion between Pope and Emperor, or by a glad acceptance of authentic facts? One may justifiably expect in these connections *tot homines tot sententia*. And so it naturally falls out.

The Franciscan Lombardi lays the presumed confusion between Pope and Emperor at a brother friar's door, and boldly accuses Dante of open-eyed self-deception by seizing it as a pretext to wreck vengeance on the Papal Court. He is not, however, sitting on his own steed, but one borrowed from Poggiali.

"Niuno de' quattro Pontefici, i quali portano di Anastagio [*sic*, following the Della Crusca] il nome, fu contemporaneo di Fotino, e molto meno infetto degli errori di lui. Arguisce egli [Poggiali] co' più sensati comentatori, che Dante, già indisposto verso la Corta di Roma, si lasciasse illudere dalla mal digerita Cronica di Fra Martino da Polonia, che confondendo Anantasio I. Imperadore con uno de' papi Anastagi, attribui ad uno di quasi l'errore, di cui quello fu pur troppo machiato."

Bad history makes but poor whitewash. Baronius mixes his pigments similarly.

"Ex his porro habes unde corriges vel quomodo sane intelliges quod in libro de Romanis Pontificibus habetur in verbis: eodem tempore Anastasii papæ scilicet, multi clerici et presbyteri se a communione ipsius retraxerunt, eo quod communicasset, sine consilio episcoporum vel presbyterorum, vel cleri cunctæ Ecclesiæ Catholica, diacono Thessalonicensi nomine Photino, qui communionis erat Acacii, et quia occulte voluit revocare Acasium, et non potuit, quia nutu divino percussus est; hæc ibi, quæ scias

contra Anastasium sparsæ erant a schismaticis Laurentianis. Ceterum si contendiöse nimis quis asserere velit, Anastasium propensorem fuisse in restituendo sublato e Diptychis Acacii nomine, sed morte preventum, id præstare minime valuisse, in hoc est quidem quo magis magisque admireris Dei providentiam erga Romanam Ecclesiam, cum titubantem Apostolicæ Sedis præsidem Pontificem ex humanis ante subduxerit, quam quod meditaretur impleret; et antea morte præreptum, quam vel tentari posset a Festo legato de ascribendo Zenonis Enotico." (*An. Ecl.*, ed. 1596, ad an., 497, tom. vi.)

The ingenuousness of this passage is delicious. The annalist carefully avoids the Sylla of the "equivoco tra Anastasio papa e un imperatore del medesimo nome," but, after saddling the schismatic Laurentian with the odious charge against the Pontiff, falls foul of the Charybdis of credulity as a triumphant answer to those who contentiously maintained that charge. Even though, for sake of argument, the Pope had been guilty of heretical dealings in intention, God's watchfulness over the Roman Church preserved the wavering occupant of the Holy See from fulfilling them in act by a sudden death. This is but dubious history at its best. One can respect a straightforward admission or denial of the Pontiff's herodoxy, though either or both be ill-founded, but it is poor truckling to meet a counter-argument with credulity. Butler admits that Photinus persuaded the Pope to restore Acacius' name to the Diptych, but defends his orthodoxy. Platina (Benham's edition of English translation, first issued in 1685 by Sir Paul Rycant) states the accusation simply without comment:

"Anastasius the Second, a Roman, son of Fortunatus, was contemporary with the Emperor Anastasius. . . . It was this Bishop Anastasius, as some writers tell us, who excommunicated the Emperor Anastasius for favouring Acacius; though afterwards being himself seduced by the same heretic, and endeavouring privately to recall him from exile, he thereby very much alienated the minds of his clergy, who, for that reason, and also because, without the consent of the Catholics, he communicated with Photinus, a deacon of Thessalonica, and an assertor of the Acacian heresy, withdrew themselves from

him. It is generally reported that, the Divine vengeance pursuing him for this apostasy, he died suddenly; and some say that the particular manner of his death was that, going to ease nature, he purged out his bowels into the privy." This is an unqualified statement which is not on all fours with those of Lombardi or Baronius. Whose history is sound, Platina's or Lombardi's? Was Photinus contemporary with Pope Anastasius? And upon what historical grounds does the *equivoco* rest?

Taking the last question first, there seems to have been, between Pope and Emperor, an *equivoco* (Bianchi's phrase), not only of name and contemporaneousness, but of character which possibly gave rise to the story, of which Gratian is the reputed author. Anastasius I. succeeded Zeno, A. D. 491, as husband of Ariadne and as Emperor of the East. His reign lasted twenty-seven years, ending, that is, in A. D. 518, and "he distinguished himself," says one writer, "by his moderation towards different Christian sects, whose quarrels at that time disturbed the peace and safety of the Byzantine Empire." Gibbon states that his "character is attested by the acclamation of the people, 'Reign as you have lived!'" (D. and F., vol. ii., p. 434); also that "the public distress had been alleviated by the economy of Anastasius, and that prudent Emperor accumulated an immense treasure, while he delivered his people from the most odious or oppressive taxes" (*ibid.*, 476); and that "in collecting all the bonds and records of the tax [*Gold of affliction*, a personal tribute on the industry of the poor], the humanity of Anastasius was diligent and artful." But the historian likewise states (*ibid.*, 763-4), that owing to the squabbles over *The Trisagion*, which clouded the closing decade of his reign, the Emperor was decried by the clergy of Constantinople, for the part he had taken in the angry disputes, with "Anathema to the Manichæan tyrant; he is unworthy to reign!" and that "the statues of the Emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, re-

heard their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that since *all* could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions," concluding with a reference to "the Council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius."

Gibbon's authorities for those statements are: the Chronicles of Victor, Marcellinus, Theophanes, the Breviary of Liberat, Evagrius, Theodore the Reader, Acts of the Synods, Epistles of the Popes, and Tillemont.

This unbiassed narrative of an impressive writer like Gibbon would go far, in the judgment of many, to support Lombardi's impeachment of the Emperor, who "fu pur troppo machiato" with the errors attributed to the Pontiff. How far all this may be true or false is outside my present lines to inquire further. It is more pertinent to that inquiry to ascertain, if possible, how far Dante was influenced by the *equivoco*, or, if at all, and this leads me to the first and second questions I proposed to myself above, Whose history is sound—Platina's or Lombardi's? If Platina's, then Anastasius Pope was guilty and, by poetical justice, deserved his doom at Dante's hands, and Anastasius Emperor was innocent. But if Lombardi's, the latter was the Monophysite, or Nestorian, and the poet, besides jumbling his history in the case of Photinus, has put the wrong man in the Sixth Circle of his Hell amongst heretics. And if so, what was his *causa movens*? Was it carelessness, or his invariable reformatory attitude towards the Papacy, which led him to judge it in its delinquencies, in every age as in his own, as "il piede di terra cotta" (*Inf.*, xiv. 110)? Both Scartazzini and Bianchi extenuate the act by holding that Dante "Seguì la tradizione erronea che ai suoi tempi aveva il valore di storia esatta." In which case it is immaterial whether he has been misled by the schismatic Laurentian or Fra Martino—as the Anonimo Fiorentino had also been by the latter—but it argues a remarkable non-use of the critical faculty in the poet. And this blind accept-

ance of history as taught in his day is, as Bianchi observes, of frequent occurrence with him. Mr. Paget Toynbee (*Dante Dictionary*, s.v. Anastasius II.) evidently admits his bemuddlement by the *equivoco*, for he says: "Dante appears to have confused Pope Anastasius II. with his namesake and contemporary, the Emperor, Anastasius I." This is, I believe, the colour and extent of the poet's guilt. As to Gratian's share in the libel against the Pontiff's orthodoxy Scartazzini is not over severe:

"Graziano, *Decret dist.*, xix. 819, disse falsamente Anastasio II. condannato dalla Chiesa, e tutti quanti gli storici ecclesiastici sino al Secolo XVI. chiamaronlo a torto eretico; Cf. Doellinger, *Papstfabeln*, Monaco, 1863, p. 124 e seg."

The second question now awaits an answer: Was Photinus contemporary with Pope Anastasius II.? Lombardi, as we have seen, is emphatic in his denial that the Thessalonican deacon was even contemporaneous with any of the four Roman Bishops bearing the name of Anastasius. If this be so, the history of Gratian and Co.—who make it out that the second of the same name was persuaded to heresy by Photinus—is as base as their calumny, and their anachronism as glaring as it is malevolent. And even if Lombardi's history be at fault, the perversion of the true facts still remains unwarrantable. What are the apparently true facts? That as, on the one hand, Photinus the Deacon is not to be confounded with a fellow-heretic bearing the same name—viz., Photinus, Bishop of Sirmium (ob. 372), so, on the other hand, on the admission of Butler alone, neither is it to be denied that he coexisted with Pope Anastasius II. Further, that Butler's presentment of the transaction is more likely to be the *factum verior*—viz., that it was the Emperor's wish to restore the name (ordered by the Pope to be removed) of Acacius to the Diptych or roll of Patriarchs deceased in the orthodox faith, that he made overtures to his Papal namesake at Rome to secure his sanction of the proposal, using Photinus as intermediary in the matter, and that Photinus was successful in his mission. "Ultimately," adds Butler, "the belief grew up that Anastasius had been tainted with the Nestorian heresy. Gratian seems to have

been the authority for this misrepresentation." This version seems to put the whole case in a nutshell, clearing the Pontiff from the taint of heresy, but leaving the poet and the Spanish Inquisition charged with lack of discrimination.

(c) *Nicholas III., 1277-1280.*

Sappi ch' io fu vestito del gran manto.  
E veramente fui figliuol dell' orsa,  
Cupido sì, per avanzar gli orsatti,  
Che su l' avere e qui me misi in borsa.

*Inf., xix. 69-72.*

These lines supply the key to the identity and character of the individual dealt with between the ll. 31 and 87 of Canto XIX. "Figliuol dell' orsa" and "orsatti" reveal the name and family of Pope Nicholas III., the first of the three Papal Simonists, who was an Orsini—"de filiis ursæ," in the phrase of his time; "avanzar" and "l' avere" state the nature of the sins for which he found himself in Circle VIII. amongst the Simonists—simony and nepotism.

Dante's deep-rooted hatred of simoniacal practices, especially amongst the clergy, is strikingly illustrated in his inflicting upon their Supreme Head the tortures of the third *bolgia*. These were at once undignified and symbolical, for the Simoniacs were placed head downwards in clefts of the rocks to signify their perversion of sacred things, as their being wedged in the rocky apertures typifies their greed in filling their purses (*ut supra*, l. 72), whilst the "piè rossi" of l. 81 denotes the desecration of the Holy Spirit's  $\gamma\lambda\omega\sigma\sigma\alpha\iota \acute{\omega}\sigma\epsilon\iota \pi\upsilon\rho\acute{o}\varsigma$  of Pentecost.

But was hatred of simony and nepotism the poet's chief or sole incentive in treating this Roman Bishop so severely? I venture to repudiate here, as throughout the *Inferno*, notwithstanding its eloquent advocacy, Mr. Payling Wright's suggestion (*Dante and the D.C.*, p. 57, 1902), as unfounded in fact and libellous in character, that—

"While Dante's impartiality appears to be unimpeachable, we are inclined to suspect that in his character there lurked a vein of innate ferocity. We justly excuse his cruel inventions as part of the spiritual machinery of his age. We remember that he himself had been sentenced to death by fire, and

that, except in their endless duration, the torments of the *Inferno* are not one whit worse than those which his contemporaries inflicted with satisfaction. But from one who has passed through the heavens and beheld the Eternal Love we expect the best and noblest. We find it hard to forgive the man who pauses on the very threshold of the Holy of Holies to utter one last gibe at his native city; who praises Dominic for the atrocities perpetrated on the Albigenses, and who has left on record his wish that every soul in Pisa might be swept away in one common deluge. God's pity on Nineveh and Christ's tears over Jerusalem might have taught him to deplore the fate of those whom he could not save. It is from such men as Dante that the world expects guidance to loftier heights, and not confirmation in ancient wrong. Were the *Inferno* his only work, we could not but suspect him of taking pleasure in suffering for its own sake."

It was neither Dante's "innate ferocity" nor his "taking pleasure in suffering for its own sake" that drove him to draw those terrible pictures of human posthumous agonies, but his innate sense of justice and detestation of wrongdoing. His "inventions as part of the spiritual machinery of his age" were no more "cruel" than those of God's retributive justice as exercised in the Old Testament and foreshadowed in the New. It is an ungenerous calumny to fling even a suspicion of inborn savagery against the author of the lines:

Sì che di pietade  
Io venni men così com' io morisse;  
E caddi come corpo morto cade.

*Inf., v. 140-142.*

More to the point is it to inquire whether in this instance detestation of simony was alloyed with political bias. Some commentators seem to hold this possibility. Thus, Lombardi's *Nuovo Editore* writes:

"Avverte saggiamente a questo passo [ll. 52, 53] il Sig. Poggiali, che Dante togliesse pretesto di satirizzare contro i tre Pontefici di lui contemporanei Bonifazio VIII., Niccolò III., e Clemente V., perchè quando scrisse il Poema si trovava egli impegnatissimo nella Fazione Ghibellina faitrice della Potenza Imperiale nemica fin d' allora del Dominio temporale de' Papi."

And, on the other hand, Dean Plumptre reminds us (note ad l. 45) that—

"The first of the Papal Simonists is Pope Nicholas III., whom Villani (vii. 54) describes as avaricious and worldly, bent on amassing wealth for himself and his kindred, and openly practising simony. Villani, it will be remembered, was a Guelph historian (see *M:lm.*, *L.C.*, xi. 4; *Malisp.*, c. 218)."

Villani's own words (*loc. cit.*) are—

"Mentre fu giovane cherico e poi cardinale fu onestissimo e di buona vita, e discesi, ch' era il suo corpo vergine; ma poi che fu chiamato papa Niccola terzo, fu magnanimo, e per lo caldo de' suoi consorti imprese molte cose per fargli grandi, e fu de' primi, o il primo papa, nella cui corte s' usasse palese simonia per gli suoi parenti; per la qual cosa gli aggrandì molto di possessioni e di castella e di moneta sopra tutti i Romani, in poco tempo ch' egli vivette."

If "a Guelph historian" admits Nicholas's guilt, a Ghibelline poet may be excused for utilizing it either politically or morally, though I believe Dante's motive was indisputably the latter. Politics have ever been, are, and will ever be, a deadly upas-tree, beneath whose baleful shadow matters imperial, municipal, and social have suffered blight; but I maintain, and I think successfully, that the illustrious author of the *D.C.* was throughout uninfluenced by them in his tripartite committals. If the charges of simony and nepotism (or family favouritism) be substantiated—as is pretty generally admitted—against Nicholas III., then Dante was fully justified, without any ulterior motive or *arrière pensée*, in relegating him to the *bolgia* of simonists.

Platina's record of the Pontiff's conduct is worth transcribing. After enumerating his many good deeds and qualities, he adds:

"And yet he had his faults, too, amidst all these commendations. For he is said to have loved his relations to such a degree, as that he would rob others to give to them. For he took castles from some noble Romans, and gave them to his own kindred, particularly that at Soriano, where, though he was a most temperate man, yet he died suddenly in the third year, eighth month, and fifteenth day of his Pontificate."

Another feature of this Pontiff's "faults"

is thus stated by Dean Plumptre (ad ll. 98-99):

"The words refer to the secret transactions that preceded the massacre of the Sicilian Vespers. Nicholas III. was irritated with Charles of Anjou, King of Naples, for having refused a proposal of marriage between his nephew and the Pope's niece. John of Procida, after visiting the Emperor John Palæologus at Constantinople, came in the disguise of a Franciscan friar to Rome, and persuaded the Pope with large bribes to enter into negotiations with Peter III. of Arragon, the outcome of which was the revolt in Sicily, and the consequent overthrow of French dominion in that island (*Vill.*, vii. 54-57; *Malisp.*, c. 218-220 in *Scart*; and Amari, *War of the Sicilian Vespers, passim*)."

As instances of Nicholas's nepotism, it may be added that, according to Platina, he made his nephew Bertholdus Earl of Romagna, and sent another, named Latinus, a Cardinal, legate into Tuscany, in addition to which "this Pope had a mind to create two kings, both of the Orsini, one of Tuscany and the other of Lombardy." But, *per contra*, amongst his many "commendations," this Pontiff, says Platina, "was a lover and admirer of learned men, especially of those who had learning mingled with prudence and religion. But he was reckoned impartial to all in the distribution of honours and dignities. . . . He adorned and enlarged the Papal palace with other buildings which he added. For he built a convenient house nigh St. Peter's (part of which is yet to be seen\*), which Nicholas V. [1447-1455] afterward repaired to his great cost and charge. He also walled St. Peter's garden, which now they call Belvedere. Then he repaired St. Peter's Church when it was ready to fall with age, and adorned it with the pictures of the Popes. The same he did in St. Paul's. . . . He finished the Lateran Palace, which was begun before by Adrian V. [1276]. He built the Sancta Sanctorum from the ground after the first

\* *I.e.*, 1479. The "convenient house nigh St. Peter's" was evidently the commencement of the Vatican Palace, which, as currently (1906) related, stands in need of repair owing to the many (and, in some cases, insecure) additions made to it since the days of Nicholas III.

chapel was ruined with age: and beautified the church itself with mosaic work (as it is now to be seen) and with plaster of marble," etc.

Finally, the fact may here again be recalled that Dr. Moore found (*T.C.*, p. xix) that in manuscript "66," l. 53, "is omitted and the space left blank. Note the omission (with some confusion of the text) of this line, also in 'e,' which manuscript shows other traces of relationship with '66'" l

The "e" manuscript is in the Ashburnham Collection on vellum, probably of late fifteenth century; "66" is in the Barberini Library, "a manuscript on vellum, I suppose, about 1460. It is singular that *Inf.*, xix. 52, is entirely omitted in that manuscript. This may possibly have been to spare Bonifazio, or, if this or a similar manuscript were the exemplar, it may have been due to the accident of such a defect as this" (*T.C.*, p. 581).

In addition to this suspicious tampering with those two manuscripts, Dean Plumpton in a note, ad l. 100, says:

"The whole passage that follows [ll. 100-133] was suppressed by the Spanish Inquisition (Sotomayor, *Index Libror. Prohib.*, p. 324, Madrid, 1667."

These wanton and bigoted mutilations and suppressions are self-condemnatory.

There is a noticeable though immaterial discrepancy in Dr. Moore's three accounts of manuscript "66"—possibly a slip of the pen or a printer's error. At pp. xix and 655 ("*T.C.*"), l. 53 is marked as omitted, while at p. 581 (*ut supra*), it is stated to be l. 52. Of course the former would be the more important deletion, but, as likely as not, both are omitted.

(To be continued.)

## The Old Town of Winslow, Bucks.

By L. H. STRIPP.

**T**HE Manor of Winslow from a very remote period formed part of the possessions of the Royal Family of Mercia, and we have the authority of Matthew Paris for stating that King Offa had a palace with a chapel at Winslow,

and that the manor was of very great extent.

One account states that in 794 King Offa, on returning from Rome, held a Council at Verulam, and founded the Monastery of St. Albans, and amongst other endowments gave to it "Weneslow," "the King's village in demesne, twenty miles from Verulam (now Wynslowe), in the county of Bucks."

King Offa appears to have had several places of residence, and we are warranted in supposing that his palace at Winslow was a building of some magnitude and importance. Matthew Paris relates that it was in the chapel of this palace that Offa professed to receive a direct revelation from God, which determined him to build a monastery, and he there made a formal vow to carry it into effect.

The King appears to have retained this privilege for Winslow, that, while all other lands and families were subject to the tax of Peter-pence, this manor was exempt.

Sir Henry Chauncy, Knt., in his *History of Hertfordshire*, 1700, says that Offa gave to the Convent of St. Alban twelve mansions in his manor of Winislaue.

When William the Conqueror had the Domesday Survey made, about 1080, Wine-slai still formed part of the possessions of St. Alban's Abbey. The Abbot, as lord of the manor, was rated for 1,800 acres of land. In the demesne there were 600 acres and three servants or slaves. To cultivate the land there were three plough teams, and there was sufficient uncultivated land to find work for another team if required.

Seventeen villeins would probably each have a yard-land of some thirty or forty acres under crop, but in addition to cultivating their own land they might have to work for two or three days in each week for their lord without payment, for they were required to perform the customary services, and to assist largely in cultivating his land in the demesne.

The "bordars" were cottagers or small farmers who could not sell or mortgage their holdings without the consent of their lord. They were in a very humble position, and were not able to supply any oxen for the village plough teams. The villeins and bordars held between them sufficient land



to employ fifteen plough teams, and there was meadowland enough for nineteen teams, and a wood worth ten shillings a year.

The yearly value or assessment of the manor was £11 13s. 4d.

As time rolls on, we are able to get a clearer insight into the domestic life of the inhabitants of the "vil of Wynselowe."

In the thirteenth century it is evident that Winslow had begun to improve and its inhabitants to increase, for we find that A.D. 1235 the Abbot and Convent of St. Alban received a grant from King Henry III., authorizing them to hold a weekly market there; also a fair on the Feast of St. Laurence, August 10. There was probably a water-mill at Biggin from an early date, and in later times windmills stood at Mill Hill, Grandborough, and Mill Knoll, Winslow; but the first direct mention of the mill is in 1326, when the manor, with the market, rents, and a mill, were let on lease for 100 marks yearly rent.

The Manor Roll of Winslow, a Latin manuscript, is now preserved in the Cambridge University Library. It commences in the reign of Edward III., and was continued during the reign of Henry VI. The accounts of the manor appear to have been kept with scrupulous accuracy, and every change of ownership in the manor in the period extending from A.D. 1327 to 1377 is recorded in regular form.

It is not possible to obtain from this manor roll the exact acreage or population of the parish as then constituted, but in the year of the Black Death, 1348-49, as many as 153 changes of holding took place in the manor upon account of the decease of previous tenants. All these 153 holdings appear to have been regranted to the single heir of the deceased holder, or to a reversioner, or in default of such were retained by the lord.

"The heriot" (a custom of seizing some article of value upon the death of a copyholder) was perhaps the most annoying of all the remaining relics of former times.

*Charter for Winslow Market and Fair,  
Henry III., A.D. 1235.*

"The King has granted to the Abbot of St. Alban, by his Charter, that he and his  
VOL. IX.

successors for ever should hold one Market on his manor of Wyneslaw each week, on Thursday, and one Feast on the same manor each year, to last for two days, viz.—on the eve and on the day of St. Laurence, unless it shall be changed, and unless that Feast should be to the injury of neighbouring tradesmen and neighbouring feasts (as aforesaid), and orders are given the (Deputy of) Earl of Bucks that they cause the aforesaid Market and aforesaid Feast to be proclaimed, and held through his bailiwick, as aforesaid. The King being witness to this."

Some of the extracts from the Manor Roll of Winslow during the reigns of Edward III. and Henry VI. are very quaint. These extracts do not profess to be a literal translation of the Latin in which the original entries were made, but they serve to give a fair idea of their import. For example:

"John Boveton, John Mold, Walter Lamb, John Watekyns, William Hobbes, John Mayn, and William Lamb were absent by their own account from the gathering of nuts, and it was proved at the previous holding of the court that they knew what they ought to do in this labour, and therefore they were fined xivd."

"Thomas Pieres and John Martyn, who made a disturbance in the court by chattering, were each fined iiid."

"The lord has allowed to Randolph Eyre six half acres of land, with one laye, adjacent to Swine-hill, and reaching down to the mill of Greneburgh, — in villeinage, etc., to hold the same for himself and his own, even to the end of the years nearest, or following the fulfilment of tenure or contract, in villeinage, at the will of the lord, he paying annually a sixth, and gives to the lord as a fine a young fowl (i caponem)."

*Will proved at the Manor Court of Winslow,  
A.D. 1431.*

"The Will of John Watts, proved in the presence of Robert Annesby, Steward and Commissary of this part (district), the course (substance) of which follows in these words:

"In the name of God, Amen. I, John Watts, of sound mind, in the year of our Lord 1427, set forth my Will, after this manner,

“First, I commit my soul to God, and my body to be buried in the Graveyard of St. John the Baptist, of Greneburgh.

Item. To the Monks of St. Alban's, xii pence.

Item. To the Vicar of Greneburgh, xii pence.

Item. To the Clerk of the same Church, iv pence.

Item. For the iv lamps of the same Church, half a quarter of malt.

Item. To the Church of Wynges, xii pence.

Item. To Oignes Lavy, one brazen pottle jar, a chest, one coverlet, and one apparel of linen.

Item. To the Brothers of Aylesbury, xii pence.

Item. To William Child, my godson, one bushel of malt.

“And as to the residue of my goods not bequeathed, I appoint John Geffes, my Executor, that he himself may dispose of my goods, with the assistance of John Boulton, in the best manner they may know of, to please God for my soul.”\*

[Here the will is executed in legal form.]

About this time we also find an interesting entry relating to the manumission of a born bondsman, or slave:

“On the 14th day of September, 1469, the Lord Abbot, under his letters patent, as well as his seal and Court, gave liberty to a slave from every yoke of bondage, released him, and made him a free man.”

“William Perkins, of Aylesbury, painter, otherwise stainer, lately the son of William Perkins, a native of Greneburgh, belonging to the manor called De Bygging, lying in the County of Bucks, fine 3s. 4d.”

“On the 31st day of October, in the year of our Lord 1467, the Lord Abbot set free and made a free man of John Geffis, of Greenburgh, under his letters patent, both under the seal of the said Abbot and the seal of his Court, and the whole of his descendants, his offspring, and those afterwards to be born, were in like manner to be free of all service.”

\* The Brothers of Aylesbury mentioned in this will belonged to the monastery of the Grey or Franciscan Friars there, founded in the reign of Richard II. or the latter years of Edward III.

The Abbots of St. Alban's had been accustomed to have from the Chace of Horewode, near their estate of Wynslow, three bucks and three does at two several times—viz., on Holy Rood Day, three fat bucks, and on the Feast of the Purification, three fat does; but this did not prove sufficient for Abbot William Alban, for we find him about the year 1473 sending a pompous Latin letter, that he would have three fat bucks on the Feast of St. Peter and three fat does at the Feast of the Nativity, “and these to be given to us and our successors for ever.”

Although the entries in the old court roll mainly consist of dry legal facts, yet in nearly every page we find something that serves to throw some light upon the Winslow of past days. Some of the local names used are also suggestive, as “le Buoyland”; a cottage situate “super le Market Hill”; “Wyd-furlonge”; “Dichende”; two shops situate in “le Market Strete.” There was also a “High Strete,” and another spoken of as “The Strete”; we also find “le Pillorye” and “ye Pillorye Diche,” “le Meat Market,” “Church Ende,” and the “Bull Ringe.”

#### THE CHURCH.

The following account of the church was given in a report by John Aldrid Scott, Esq., the architect (in 1883), who was subsequently engaged to carry out the restoration of the building. He says:

“Winslow Parish Church is a building full of interest, and although it has suffered from the usual neglect of bygone times, it has received no irreparable injury, while its structure is in unusually good repair so far as its stability is concerned.

“The church consists of a nave of four bays, a large chancel, a western tower, and north and south aisles. There is a fine late porch on the south side of the building, and the church was originally completed by a sacristy to the north of the chancel; this has now disappeared, but its doorway remains. Generally speaking, the church dates from the end of the thirteenth century or the beginning of the next. Indeed, the whole is of this period, with the following exceptions: the upper stage of the tower; the south porch;

various windows, especially the east window, which were inserted in perpendicular times; the upper part of the clerestory; the five windows of the aisles; and the roof throughout. The windows at the west end are all original, also one in the chancel and one in the north aisle. One clerestory window also remains on each side; these are small cusped circles.

"The pulpit is Jacobean and of very good design, and there are some curious gates at the entrance to the chancel. During my visit the old sacristy door, the piscina in the chancel, and another of somewhat unusual design in the south aisle, were brought to light, as well as an ambry, also in the south aisle. The beauty of the church is much hidden at present by galleries, etc.; when these obstructions are cleared away, the fine proportions of the church will be seen. The church is so very good in itself that it well deserves good treatment."

The massive tower, 64 feet high, contains six bells and a small sanctus bell of an earlier date than the others; also a clock and chimes, playing the tune of "Old St. David" every three hours.

Browne Willis states that these bells were cast from an older peal of five, by Keene of Woodstock, in June, 1668, and gives the weight of the old bells as 7,500 pounds, and the new ones as 6,800 pounds. Only two bells of the latter peal now remain—viz., the fourth and fifth.

At the church restoration in 1884 all the cumbrous galleries were cleared away, as were all the high-backed pews. The ancient windows throughout the building were re-glazed and the stonework repaired. The ancient doorway in the north aisle, which had been partly blocked up and used as a window, was again adapted to its original use, with a stout oaken door.

Evidences of a Lady Chapel at the east end of the south aisle, with a piscina, were found, also traces of another chapel with its piscina in the north aisle. Another piscina and ambry were uncovered in the south wall of the chancel, and are now restored, after having been hidden for some 240 years.

A new feature in this chancel was the introduction in 1884 of elaborate sedilia on the south side, having three seats, canopied

with carved emblems of the four Evangelists at the termination of the label mouldings.

There are three stained-glass windows in the church, the principal being—

One on the south side, of four lights, the subjects being, Our Lord's Agony in the Garden, The Crucifixion, The Resurrection, and The Ascension, with the following inscription: "To the glory of God. Rev. John



WINSLOW CHURCH.

Miles, B.D., late Incumbent of Trinity Church, Paddington."

Another window of two lights, also on the south side, with figures of St. Agnes and her lamb, and St. Margaret, in memory of "Maria Louisa Newham, died December, 1874."

A window at the west end of the church (in the tower), of two lights, the subject being St. Laurence distributing Alms to the Poor, below which is this inscription: "In loving

memory of Edward William Selby Lowndes, obit. 1885."

The pair of curious Jacobean oak gates have now disappeared; the pulpit has been modernized; the ancient font replaced by a handsomely-designed one in Caen stone, with Purbeck marble shafts. The font cover, of which the ornamental parts are composed of stucco or some plastic material, came from the chapel of St. Paul's School, Stony Stratford.

The chancel fittings are new, of English oak and handsome design. The reredos is of oak, beautifully wrought in panels, with gilding, cresting, and carved pinnacles. The old altar table has been altered and duly adapted to modern requirements.

Externally the building has undergone very considerable alteration. The comparatively modern low roof over the nave has been replaced by a massive new one in oak.

The porch has been thoroughly restored on the old lines. This now forms one of the most interesting parts of the church, with its sculptured heads of enormous size and exaggerated features projecting from under the battlements. Over the entrance a niche, with canopy, contains the finely sculptured figure of St. Laurence, the patron saint, bearing in one hand the traditional grid-iron, and in the other a bag of money. The porch as now restored forms a pleasing contrast to its former condition, when it was used as a repository for the parish fire-engine. An inventory of the goods belonging to the Parish Church of Winslow, A.D. 1757, may be of interest:

"A Communion Table, a Table for the Vestry, a Bier for Burial of the Dead, a Coffin for the Vestments, Six Bells and a Saints' Bell, a Clock and Chimes.

"*Books.*—A Parchment Register Book for Christenings and Burials, and another for Marriages; Fox's Martyrs, 2 vols.; Jewell's Exposition of St. Paul's Epistles, with his Sermons and defence of the Apocalypse, A.D. 1611; a Book of Homilies; two Prayer Books for the Communion Service; one Church Bible now in use; one Common Prayer Book now in use, and three old Prayer Books; one old black-letter Church Bible, 1611; Tester's Bible, 6 vols., in Latin, 1507-8; Reportorium in Latin, 1589; with other books [named].

"*Utensils.*—One Brass Sconce in the middle of Church, bought A.D. 1760; one Brass Sconce over Gallery; one Silver Plate, date 1686; one Silver Cup with cover, the gift of Joan Foorde, date 1647; one Silver Cup with cover; small Silver Cup for private houses; one Silver Patin, the gift of Joseph Rogers; one other Silver Patin, the gift of Sarah Fyge Egerton; two Silver Spoons washed with gold.

"*Vestments.*—Two Surplices, one Hood, one Hearse Cloth, one Black Cushion, a Pulpit Cloth, one Green Carpet (the gift of Thomas Lowndes, Esq., 1622), one Linen Cloth, one Napkin, a purple Desk Cloth, and a Cushion.

"*Benefactions.*—Two Church Houses situate by the south gate of the Churchyard, of the yearly rent of two pounds, the Churchwardens paying all manner of Taxes.

"The above Infentory was taken by us this 9th day of August, 1757. John Rawbone, Curate; John Budd, Robert Gibbs, Churchwardens. Examined by James Archer, D., Register of St. Alban's."

(To be concluded.)



## The Antiquary's Note-Book.

### THE EXCAVATION OF OLD SARUM.

**T**HE excavation of Old Sarum being carried on by the Research Committee of the Society of Antiquaries with the approval and benediction of His Majesty's Office of Works, and under the direction of Lieutenant-Colonel Hawley, F.S.A., is now well forward, and this season it is hoped to complete the disclosure of the whole of the remains of Bishop Osmund's Norman church. In past seasons the ancient fortress of the Conqueror, which occupied the greater portion of the white and exposed mound on which Old Sarum stood, has been completely disclosed, and workmen are now engaged in bonding and strengthening the remaining walls to preserve them for future generations. The whole of the castle has been practically reconstructed, and it is possible

to realize the dimensions, strength, and importance of the building in which William the Conqueror assembled his barons to place on them and their lands the yoke of military tenure. The walls of both castle and church are of immense thickness, and chalk flints played a large part in the construction of their cores. But it has been pretty conclusively proved that though Old Sarum was an ancient British fortification it was never a Roman stronghold. Hardly anything Roman has been turned up, and Colonel Hawley is clearly of opinion that the Romans made their headquarters at Stratford, a few miles away, and that the Roman roads which converged on Old Sarum were really converted British trackways.

Last year the cathedral church was outlined, and the present season has been devoted entirely to its excavation. An investigation of the site was carried out in 1834-35, but it was quite of a cursory nature, and could not be called an excavation. The present work, therefore, is the first serious attempt, and it has added very greatly to the knowledge which existed, and has proved of immense value to archæology. The remains have been buried beneath a light, dusty soil, full of stone fragments—the débris of destruction—and a few of these stones showed carving. Apparently the church was 300 feet long, or 149 feet shorter than the present cathedral of New Sarum. It had a most unusual feature—a large porch attached to the south wall of the south transept. The reason for this entrance to the cathedral was doubtless the close proximity of the castle buildings to the south side of the church, and the existence of the same buildings necessitated the cloisters and conventual domestic buildings being placed on the north of the church, where their remains have been found. The porch had two steps up from the outside and two steps down to the inside, these having been found in place. One of the most illuminating discoveries in the excavation of the interior has been the disclosure of remains of an earlier building than Bishop Osmund's cathedral, evidently the Saxon church. Osmund's choir terminated in a rounded apse, the foundations of which have been unearthed, but this was pulled down and the choir extended several feet farther eastward,

as the remains of a second rounded apse prove. The difference in the mortar used leaves no doubt that this extension was carried out by Bishop Roger, the powerful prelate who added materially to the strength of the buildings of Old Sarum. A curious relic was brought to light in this choir. This was a flat space covered with plaster, on which a plan of the church had been marked out, and it was evidently the work of the master-mason, who chose this method of guiding his own labours and the work of those under him.

In the ambulatory between the choir and the Ladye Chapel a skeleton of a man was dug up, the first, it is thought, of a row of interments. The ankles of the skeleton were chained together with massive iron anklets, and examination of the remains disclosed the fact that the man was decapitated, and that the beheading instrument passed clean through the atlas of the vertebræ. Visitors may see both manacles and atlas in the little museum. That the offender was not a common felon is proved by his place of burial; he was probably a noble who had lapsed into some conspiracy or some crime which had outraged his King. In the south wall of the choir was found a Purbeck marble coffin, the inside of which showed that it had to be hacked larger to take the body enclosed in it, and opinions incline to the belief, from evidence adduced, that the body must have been that of a man who was not only very tall, but very stout. In the coffin was found a pewter sepulchral chalice with a short stem. This coffin has been removed to Salisbury Cathedral. Graves were also found on the south of the choir and transept, which suggest that this was the lay folks' burial-ground. The remains of the Ladye Chapel farther east are hopeless, but the interesting character of those on the north side of the choir amply compensate for this. Here the cloisters were situated. These had a rather wide walk, enclosed with a low wall, which probably had wooden uprights to support the roof. To the west of this and north of the north transept the hill falls away, and this was utilized by Bishop Roger to construct a crypt, or undercroft, with a baptistery over. This crypt has been nearly excavated, and the bases of three columns of great girth, one

still perfect with its stone facing, have been unearthed. Here was also a well, which is being dug out, and in the south wall a perfect aumbry, and the remains of another. The nave has not yielded much, with the exception of the remnants of a south-west tower, which suggests that the west front was flanked by towers on each side. The core of the walls was constructed of rubble and mortar, in which flints played a large part, and great masses of these remain where they fell centuries ago. The method by which the great church was destroyed was curious. The walls were supported by wooden props; they were then dug out and undermined, after which the props were set on fire, and as they burned through the masses of wall fell, carrying destruction with them. A great many beautifully carved stones have been found below the débris, and a whole host of keys, fragments of mediæval pottery, tiles, bones, and other things. All the finds belong to the Dean and Chapter of Salisbury Cathedral. The work carried out has been found interesting by great numbers of people, who last year paid about £100 in sixpences to inspect it. A huge pit on the side of the hill is an open maw which swallows the material taken from the excavations, and this is run to the pit on tramway lines. When it is remembered that the removal of the centre of the see to New Sarum and the destruction of the old cathedral gave to the world that most beautiful piece of Early English architecture which graces the landscape around Salisbury, little regret can be felt for the passing into obscurity of Old Sarum. It is expected that the whole work of excavation will occupy about ten years from its start, and the annual cost is about £700, which is raised entirely by subscription. After Old Sarum, Caerwent and Verulam will claim attention.—*Morning Post*, August 5, 1913.



### At the Sign of the Owl.



A VOLUME recently issued by the Historical Manuscripts Commission deals with many interesting documents, historical and personal, in the possession of the Hon. Frederick Lindley Wood, M.P., and preserved at Temple Newsam, with the manuscripts of Mr. M. L. S. Clements, preserved at Ashfield

Lodge, Cootehill, Co. Cavan, and with some manuscript diaries belonging to Mr. S. Philip Unwin, of Bradford. The Temple Newsam manuscripts referred to in this volume range in date from the end of the sixteenth to the end of the eighteenth century, and include many of great historical interest relating to the Rebellion of 1745.

Of earlier date—May, 1718—is an amusing letter from Richard Steele. While member for Boroughbridge he wrote the following characteristic letter to his fellow-commissioners for forfeited estates in Scotland excusing his absence from their deliberations, the business of an Irish patent called the "Fishpool" being the chief cause:

"But I am to acknowledge others also, which are that by minding the business of mankind more than that of myself or family, my fortune is in a very perplexed way. But as I have in me twice as much as I owe were I to die this moment, a little application will make all tight; in the meantime, tho' (besides what I have to leave behind me) my present income is 2,000*l. per annum*, I cannot this moment leave the town without almost irreparable detriment. A patriot (which I have been with all the faculties and opportunities in my power) must expect to bear the detraction of his friends and the revenge of his enemies. I have felt both as much as a private man ever did, and I will to my life's end, in spite of both, go on in the same path. But I will hereafter be better prepared for it by taking care of my own fortune. I gave up for some years my quiet, my fame, and my income, when contrary measures would have enlarged them all to a very high degree, and the end of all this is that the famous

Richard Steele, Esqr., has no great man his friend but Sir Richard Steele, Knt. That knight has given the public the best years of his life, and begs to borrow of the public a few days of it for his own use."

Mr. S. Philip Unwin's manuscripts contain extracts from the diaries of Joseph Bufton, son of a weaver at Coggeshall, Essex, in the seventeenth century. One of the diaries contains the rules of a guild of weavers founded at Coggeshall for the purpose of reviving the woollen industry there.

The late Sir Thomas Brooke bequeathed to the Yorkshire Archæological Society a large collection of manuscripts, among which were many letters written to Ralph Thoresby, the famous Leeds antiquary. Thoresby, it is well known, corresponded with many famous men, and took great care of their letters. Some of these were published by the Rev. Joseph Hunter in 1832. A selection from the letters presented to the Yorkshire Archæological Society, covering, with some intervals, the period 1688 to 1723, has lately been published by the Thoresby Society, under the editorship of Mr. W. T. Lancaster, F.S.A., and they make a very acceptable addition to our knowledge of Thoresby, his private affairs, and his activities as a literary man and collector of curios.

Bookmen will have noted with regret the death of Mr. Bernard Quaritch, the well-known bookseller—second of the name—at Brighton on August 27. Mr. Quaritch, who was only forty-two years of age, had been ailing for more than two years. He was the son of the founder of the business, which is one of the greatest of its kind in the world. "In his purchases," says the writer of a well-informed article in the *Morning Post*, August 28, "Mr. Quaritch showed a rare quality of discrimination, and his judgment seldom went astray. He recognized that a really good work would always retain its monetary value, but, unlike his father—who paid the enormous sum of £4,950 for the Latin Psalter in 1884, and who did not see any return for his capital for six years—his purchases were never actuated by the mere determination to beat his opponents at any cost. The seven-

storeyed building in Grafton Street, packed with books from floor to ceiling, is never without treasures either of books, costly relics, or illuminated manuscripts. All are arranged and classified according to value and size. The export of books is enormous, and the postage of catalogues alone amounts to over £1,000 a year."

Another well-known bibliophile and bibliographer, Mr. William Carew Hazlitt, passed away at the age of seventy-nine, on September 8. His work, both as writer and editor, covered a very wide field. His name will probably be chiefly remembered in connection with his valuable *Bibliographical Collections and Notes*, 1876-1904, a work of enormous labour, which ran into eight volumes, the general index alone forming a volume of 800 pages. Some years back he was a frequent contributor to the pages of the *Antiquary*; and several of the volumes of Booklover's Library were from his versatile pen. In more recent years Mr. Hazlitt has done a considerable amount of work in connection with the study of numismatics.

A recent issue of *Book Auction Records* contained an able paper by Mr. T. P. Cooper, author of *York: The Story of its Walls, Bars, and Castles*, on "The City of York: Some of its Literary Associations, Printers, Booksellers, and Authors." Mr. Cooper has the bibliography, as well as the history, of the northern city at his fingers' ends, and his paper abounded with the fruits of knowledge and research. Mr. Cooper would do well to write a companion volume to that named above, dealing with the literary and bibliographical history of York.

Now is the time of the year when publishers' announcements have peculiar interest for bookmen. Messrs. Methuen's list contains some appetizing promises. In the excellent series of "The Antiquary's Books," I note as forthcoming *The Ancient Painted Glass in England, 1170-1500*, by Dr. Philip Nelson, and *The Hermits and Anchorites of England*, by Rotha Mary Clay. Other announcements of the same firm worth noting are *Old Paste*,

by A. Beresford Ryley; *Decorative Ironwork*, from the eleventh to the eighteenth century, by Charles Foulkes; and a book which will contain much detail of bygone life in *A Corner of the Cotswolds*, by Mrs. Sturge Gretton.



Among Messrs. Macmillan's announcements I note a book on *Piccadilly*, by A. I. Dasent, on the lines of that writer's volume on *St. James's Square*; *Marriage Ceremonies in Morocco*, by Professor Edward Westermarck, who has studied the subject on the spot; and a book of great importance—*The Nine Minoan Periods: A Summary Sketch of the Characteristic Stages of Cretan Civilization, from the Close of the Neolithic to the Beginning of the Iron Age, with Special Reference to the Antiquities of Knossos*, by Sir Arthur Evans, who has also edited for the same publishers *An Atlas of Knossian Antiquities*.



The Oxford University Press promise among their autumn books *A History of Chess*, by H. J. R. Murray, uniform with Sir E. M. Thompson's *Palaeography*; *Roman Town-Planning*, by Professor Haverfield; and *The Archaeology of the Anglo-Saxon Settlements*, by E. T. Leeds.



The *Times* says that "Dr. Rendel Harris has completed a more extended study of *The Cult of the Heavenly Twins* than he was able to attempt either in that work or in his first book on the subject, *Dioscuri in the Christian Legends*, published ten years ago by the Cambridge University Press. The new volume, which is coming from the same Press under the title of *Boanerges*—from the name given in the Gospel of Mark to James and John, the two sons of Zebedee—traces in detail the antiquity and wide diffusion of twin-cults and their influence upon religions, past and present.



I have received from Herr Karl W. Hiersemann, of Königstrasse, 29, Leipzig, an announcement and catalogue of an important sale by auction which he will hold at Leipzig on October 14, of books, autographs, prints, portraits, caricatures, medals, snuff-boxes, uniforms shakos, and a host of other things

connected with and relating to Napoleon I. and his era. The catalogue contains many excellent illustrations, and will be valued by collectors.

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. XXXVIII. of the *Transactions* of the Birmingham Archaeological Society opens with an account by Mr. W. Hobart Bird of two mediæval foundations—"Bond's and Ford's Hospitals, Coventry." In the Middle Ages the wool trade made Coventry one of the most important towns of England, and the woolmen left their mark upon it by their noble foundations, as they did upon some of the Cotswold towns. Ford's Hospital is a fine example of fifteenth-century architecture in perfect condition, unspoiled by "restoration." Bond's Hospital, on the contrary, has been somewhat severely "restored," and to some extent rebuilt. Mr. Bird gives an interesting description of both. Mr. Walter Barrow follows with a valuable paper on "Birmingham Markets and Fairs." The first Birmingham grant of market rights was well in advance of that of most English towns (chiefly of the thirteenth century), for it was made in 1166. Mr. Barrow gives a translation of it, and thence traces the growth of the city's markets, and the growth and decay and ultimate extinction of the fairs. "Town Houses of Timber Structure in Worcestershire," by Mr. F. B. Andrews, is in sequence with an earlier paper by the same writer, printed in vol. xxxvi. of the *Transactions*, on the timbered country-houses of the county. The paper is full of information carefully prepared. Mr. J. A. Cossins supplies a readable account of the year's excursions, and the Rev. E. C. L. McLaughlin gives an excellent description of "Burford Parish Church (Salop) and the Cornewall Monuments." All the papers are well and freely illustrated.



In the new part of the *Transactions* (vol. xiii., part 2) of the Essex Archaeological Society, a brief but important paper by Dr. J. H. Round on "John Doreward's Chantry, Bocking," should be read by all interested in the subject of chantries and chantry priests. It tends to controvert the theory, ably put forward in recent years, that one of the duties of such priests was the teaching of grammar, and that therefore the endowment of chantries involved the spread of higher education by the establishment of grammar-schools. Mr. W. Gurney Benham writes on "Manorial Customs in West Mersea and Fingringhoe," printing in full the curious customary of West Mersea and other manors. The most important paper in the part is a full account, well illustrated, of "The



Opening of the Romano-British Barrow on Mersea Island," by Mr. S. Hazzledine Warren. The investigation was undertaken by the Morant Club, which may be warmly congratulated upon the success which attended the effort. The tomb was found, and within it a leaden casket, in which was a glass urn containing cremated remains. Both urn and casket are here fully described by Mr. A. G. Wright. The whole record is very carefully prepared. The other contents of the part, besides reports of meetings, etc., include "A Rent-Roll of Sir Henry Marney of Layer Marney," with introduction and notes by Mr. G. Rickword; "Lionel de Bradenham and Colchester," by Dr. J. H. Round; "The Colchester Town Ditch," by Mr. A. M. Jarmin; and "Friday Hill and the Boothbys," by Mr. W. C. Waller. With this excellent part of the *Transactions* is also issued part 11 (being part 1 of vol. ii.) of *Feet of Fines for Essex* (1272-1281), edited by Mr. Ernest F. Kirk.

The *Journal* (vol. x., No. 3) of the Friends' Historical Society abounds in interesting details of early Quaker life and history. A list, fully annotated, of "Ministering Friends from Europe who visited America, 1656-1793," letters by George Fox to William Penn, a record of Friends travelling in Ireland, 1656-1765, a paper on John Matern (*circa* 1640-1680), an early Quaker schoolmaster of German birth, and a report of the annual meeting of the Society, are among the contents of this always welcome *Journal*.

Part 3 (vol. vi.) of the Viking Society's *Old-Lore Miscellany* contains continuations of the Rev. D. Beaton's "Early Christian Monuments of Caithness," with several good plates; "Glimpses of Shetland Life, 1718-1753," by Mr. R. S. Bruce; Dr. Charlton's *Journal* of his "Visit to Shetland in 1832," and of Mr. J. Firth's "Orkney Township," which is full of interesting detail of bygone ways and customs. The other contents of the part include, besides the usual notes, "Some Lost and Vanishing Birds of Fair Isle," by Mr. G. W. Stout, and some eighteenth-century notes on "The Education of Miss Peggy Young of Castleyards," at Edinburgh.

We have also received parts 1 and 2 (vol. ii.) of the excellently printed *Register of English Monumental Inscriptions*, published for the English Monumental Inscriptions Society by Messrs. Poole and Pemberton, 114, Cheapside, E.C. The parts, bound in one, contain inscriptions from churchyards and churches in Bucks and Suffolk; and a list of forty original licences for marriages solemnized at the Rev. A. Keith's notorious "New" Chapel in Mayfair, 1746-1753, and at St. George's, Hanover Square. A facsimile (reduced) of the licence of Robert Cholmondeley and Mary Woffington, sister of the famous "Peg," is given as frontispiece to the part.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The sixty-seventh annual meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION, and the sixtieth VOL. IX.

annual meeting of the WILTS ARCHÆOLOGICAL SOCIETY, were held jointly at Devizes on August 11 to 16. Among the many places visited were Wansdyke, Avebury, Silbury Hill, Steeple Ashton, Edington, Battlesbury Camp, Yarnbury Camp, the Winterbourne Stoke group of barrows, Stonehenge, Amesbury, Old Sarum, the Wilts Society's Museum at Devizes, Bradford-on-Avon, etc. At the evening meeting on August 12 the presidential address was delivered by Professor Boyd Dawkins. The annual dinner was held on the next evening, followed by a meeting, at which the Rev. E. H. Goddard read a paper on "The Antiquities of Wiltshire."

The annual general meetings of the two societies were held separately on the evening of the 14th, and at the evening meeting on the 15th the Rev. H. G. O. Kendall read a paper on "The Flint Implements of Wiltshire." Short excursions on Saturday, August 16, to Oliver's Camp and Bishop Cannings Church brought an enjoyable and successful week to a close.

The autumn meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held at Gloucester on September 2. The visitors were received at the Cathedral by the Master of Pembroke (the Sub-Dean), and inspected the building in parties conducted by the Sub-Dean, Canon Bazeley, and Mr. Waller (the Cathedral architect). In the Boteler Chapel, Canon Bazeley gave an address on the rule of Abbot Boteler, 1437-1450. After luncheon there was a run into the country by motor conveyances to Tredington, a manor of great historical interest. Originally part of the great lordship of Tewkesbury, it passed into the hands of Henry VIII. In the reign of James I., Thomas Surman was included in the principal resident landowners. The Surman family is still in existence; the late Mr. John Surman, D.L., presented the church at Tredington with a flagon in 1887. Besides the church, the manor-house was visited. There are traces in the neighbourhood of the road known as the Ridgeway, along which Edward IV. marched for the memorable battle at Tewkesbury, sleeping the night preceding either at Tredington old rectory or the manor-house. To revert to the church, let into the floor of the south porch are the fossil bones of an ichthyosaurus, or some other saurian. There is no very clear record how they came there. Portions of the Communion plate are hall-marked 1576. The parish register dates from 1550, but is imperfect. The villages of Stoke Orchard and Swindon were also visited, and at the interesting hamlet of Arle, Mrs. Welch (Arle House) welcomed the members at afternoon tea. At Stoke Orchard Church members were received by the Rev. T. Jesson, who explained that its name is derived from the family of le Archer, who held the manor from the reign of Richard I. until 1350. The ancient manor-house of the Archers probably stood on the site of the Manor Farm, and part of its ancient moat remains. The church, which was visited and drawn by J. W. Petit for the *Archæological Journal* in 1847, is of exceptional interest, and very similar in design to that of the ruined Postlip Norman Church, near Cheltenham. Stoke Orchard is later than Postlip as regards its Norman portions, while the parts that are added or rebuilt are of an early Per-

pendicular. It is a chapel of Bishop's Cleeve, and has a bell-turret over the chancel arch.

The NORFOLK ARCHÆOLOGICAL SOCIETY held a two-day excursion to Bury St. Edmunds and district on September 3 and 4. The first day was spent in exploring the antiquities of Bury St. Edmunds. Moyes Hall Museum, the Abbey, St. James's and St. Mary's churches, and Hardwick Mansion, were among the places visited. In the evening there was a reception by the Mayor, and Mr. H. R. Barker read a short paper on the Abbey of St. Edmundsbury and the monastery in olden days. On the second day the members made a motor excursion to Lavenham, Castle Hedingham, Clare, and Long Melford. At Lavenham attention was drawn to the Guildhall or Hall of Corpus Christi, a beautiful example of the timber-framed buildings of the sixteenth century, having a frontage to the Market Place of 48 feet, and to Lady Street of 27 feet. It consists of a ground-floor with cellars under one part, and an upper story overhanging the ground-floor 18 inches. Only one of the old projecting bay-windows remains. The walls are very thick, and built of brick and rubble. On this substructure was placed oak framing ingeniously mortised and tenoned together, and pegged with oak pins, the interstices being filled with clay and wattles, etc. The two stories are marked off by an angle beam, beautifully carved with twisted leaf pattern. At the angle is an elaborate corner post, on which is carved a small full-length effigy of a man in plate armour. This is supposed to represent John de Vere, the founder of the guild. The figure is on a pedestal beneath a cusped and crocketed canopy, the underside of which is groined in imitation of stone roofing. In his right hand he holds a distaff bearing some unspun yarn, and in his left the charter of the guild. The post is richly decorated with sunk tracery and Tudor floriate work. The beautiful porch has two angle posts of similar design to this, but beneath the canopies two lions sejant rampant in places of effigies. The main hall is 20 feet by 17 feet, and has overhead elaborately moulded beams and joists. The splendid Perpendicular church was also visited. At Castle Hedingham the Norman keep and the parish church were viewed under the guidance of Mr. St. John Hope. Within the main room of the tower Mr. Hope remarked that those who knew Rochester might recognize a certain similarity between the great tower of Rochester Castle and that of Hedingham. He did not think there could be much reason to doubt that the same engineer was responsible for both. Rochester tower possessed one very marked feature in common with Hedingham tower, inasmuch as it was subdivided by an equivalent to the great arch of the room in which they were standing. The floors and the roofs of the Hedingham tower were not the original ones. For a short period the whole place was dismantled; then someone put in fresh floors and roofs as they saw them that day. It was a noteworthy fact that the floors were all installed at their proper levels, which was not so in the case of Norwich Castle keep. All the plaster on the walls was the original plaster as applied in the middle of the twelfth century. The way in which this had been

left untampered with was an object-lesson to renovators of churches. The plaster should never be removed from the rubble walls. Mr. Hope said that, in addition to the large rooms on each floor of the tower, there were a large number of smaller apartments so that it would be quite possible, if such things as electric light, heating apparatus, and water-supply, were installed, to render the tower quite habitable according to the style of living of the present day. Another interesting point about the tower was that it showed the great mistake people often made when they spoke of Norman towers as being extremely gloomy places. There they were in a tower that had not had any of its windows enlarged, but were all in their original condition, and there they could see quite well to take notes, read a newspaper, or do any work. Thus the dim religious light which was supposed to pervade such towers was shown to be merely imaginary.

Mr. R. O. Heslop presided at the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on August 27. Mr. Maberly Phillips exhibited two certificates for the sale of hair-powder, one issued in London in 1798, and the other in Wakefield in 1799. Following up his exhibit with a short address, Mr. Phillips outlined the history of hair-powdering. In the year 1593 nuns walked about the streets in Paris with powdered coiffures, and in England there was a law passed which made it imperative that hair-powder should be made of starch. In November, 1746, before the Commissioner of Excise, fifty-one barbers were fined £20 each for having in their possession hair-powder which was not made of starch, and shortly afterwards other forty-nine were convicted. Chancellor Pitt, in 1795, while looking for a new source of revenue, decided to impose a guinea tax on users of hair-powders. This immediately reduced the number of powdered flunkies to a minimum, and appreciably decreased the number of gentlemen who cultivated the art of powdered hair. These gentlemen were rather unkindly given the name of "guinea-pigs." The tax, however, was repealed in 1869, and the highest amount ever raised was £20,000, and the lowest—just before it was repealed—£800. Before the Act was repealed the tax was raised to £1 3s. 6d.

An interesting account was given by Mr. Phillips of the *modus operandi* of powdering a lady's hair. This was achieved by the lady thrusting her head through a hole in a partition into a powder closet. In this was a bellows-like instrument which forced the powder through a sieve on to the lady's coiffure. This bellows instrument was known as the "powder-monkey," and, as far as the speaker knew, the only specimen of its kind at present existing was owned by Mr. Nash of Whickham.

On August 28 the members of the EAST RIDING ANTIQUARIAN SOCIETY paid a visit to the residence of their president, Colonel Saltmarsh, at Saltmarsh. During the afternoon a paper was read by Dr. A. B. Wilson-Barkworth, of Kirk Ella, dealing with the site of ancient Hull. His theory is that each estate mentioned in Domesday Book was a separate place,

with its own distinctive name, and that therefore Hull was the name of a place in Saxon times, being probably derived from the old English word "hoe," a hollow, or low-lying place, or artificial channel, which accurately describes the site of the town and the old stream to-day. If, he asked, Hull were a place existing in Saxon times, where should we locate it? The answer was given, he thought, in the Inquisition, printed in the thirty-first volume of the Yorkshire Archaeological Society's *Transactions*, which stated "that the whole tenement of the Vielhulle right into the Humber is of the Earl of Albemarle's fee on the west side of the Hull." This "Vielhulle," he assumed, was the old stream Hull, which emptied into the Humber at the Limekiln Creek, and the expression "Vielhulle" raised the reasonable presumption that there may have been a New Hull in 1297, the date of the Inquisition. His view was that the stream, which was fed by the springs at Springhead, flowed along Spring Bank, and emptied at Limekiln Creek, was originally the only water known as "the Hull," and which lay west of the River Hull. The draining of Cottingham Marsh probably reduced the stream of Old Hull from a torrent to a dike scarcely worthy the name of a sewer; in fact, as a result of drainage operations, he thought there were three Hulls, one being the old stream emptying into Limekiln Creek, the second the dike emptying into Sculcoates Gote, and the third the river.

A vote of thanks to Dr. Wilson-Barkworth was proposed by Colonel Saltmarsh, and in seconding it Mr. T. Sheppard remarked that, while the paper contained much original research, there were points in it upon which antiquaries would be disposed to cross swords with Dr. Wilson-Barkworth when it was printed, particularly in reference to dates. (Mr. Sheppard, in his writings and lectures, has insisted that Hull was practically under water in Roman times, and he is not going to see his theory dissolved without a struggle.)

On Saturday afternoon, September 6, the BRIGHTON AND HOVE NATURAL HISTORY AND PHILOSOPHICAL SOCIETY joined forces with the ARCHAEOLOGICAL CLUB in an excursion to the pit on the east side of the River Adur, about two miles above Upper Beeding, where during the last few months many interesting geological remains have been unearthed. Permission to visit the pit had been very kindly granted by the directors of the British Portland Cement Company. Mr. Double, the manager of the Beeding Cement Works, received the party at the pit, where Mr. Toms gave a brief history of the discoveries, and pointed out the interesting features of the exposed layers. The pit itself was on an outcrop of the Gault—a clayey deposit which, dipping seawards, ran under, and was much older than, the chalk of the South Downs. The pit had been worked for clay about ten years, and it was not until the spring of this year that a portion of it was found to be capped by comparatively recent geological deposits, the lowest layer of which contained bones of animals long since extinct in this country.

The first discoveries were parts of two large skulls. These were unearthed by the workmen from a thin

seam of gravel about 20 feet below the surface of the pit, and resting on the undisturbed Gault clay. Having learnt of the discovery, Mr. Double at once communicated with the Brighton Museum, with the result that the skulls (which proved to be of the bison and the extinct ox called the *Urus*) were presented by the directors of the company to that institution. From the same gravel deposit other bones had subsequently been turned out. These included parts of bison skulls; limb bones of the same animal and of the *Urus*; the horn of some kind of deer; and one large fragment of bone and part of a tooth of the mammoth. All these remains were now to be seen in the Brighton Museum, but the party had the interesting experience of inspecting portions of the upper part of yet another bison skull which had been dug out a day or two previously. Immediately above the bone-bearing gravel was a seam of peat. In this occurred remains of sticks, water-plants, and the opercula of a shell known as *Bythnia tentaculata*. Lying between the clayey deposits, a good many feet higher, was a later layer of peat, and this was found to contain perfect leaves of plants very similar to the bog-myrtle, remains of water-plants, seeds, and quantities of fragmentary beetles. The uppermost soil yielded traces of Romano-British pottery, and flint flakes apparently of the variety found associated with the pigmy implements in various parts of the Weald.

THE EAST HERTS ARCHAEOLOGICAL SOCIETY made an excursion on August 28 to St. Paul's and King's Waldens. The first place visited, by permission of Mr. Field, was Little East Hall, a late seventeenth-century house of plastered brick, having two panelled chimney-stacks. The interior has been modernized, but retains the old ceiling beams. Next came St. Paul's Walden Church, which consists of a chancel with south chapel, and modern north vestry, nave and south aisle, south porch and west tower. The nave, though one-aisled, has a clerestory, and early fourteenth-century windows with remains of old glass. There is a fifteenth-century screen to the south chapel. A remarkable screen and the fittings in the chancel date from 1727. The church was recently restored under the late G. F. Bodley, R.A. Mr. Geoffrey Lucas exhibited a plan, and read a paper on the fabric. From the church the party proceeded to Hoo End Farm, a sixteenth-century two-storied rectangular gabled building with timbered upper story and plain chimneys, and thence to Hoo End Grange, a seventeenth-century two-storied rectangular gabled building, having central hall with living-rooms on one side, and domestic offices on the other. The interior has some original panelling and doors. Mr. A. T. Clarkson welcomed the Society and gave a description of the homestead. After lunch visits were paid to the seventeenth-century Village Hall at Whitwell; Bendish, where are the ruins of a cottage in which John Bunyan is reputed to have frequently preached; and King's Walden Church, where Mr. Walter Millard described the fabric and showed a plan illustrating its historical development.

THE CUMBERLAND AND WESTMORLAND ARCHAEOLOGICAL SOCIETY had an excursion in the Lake

District on September 11 and 12. On the 11th the party assembled at Windermere, and visited Bowness Church, Hawkshead Church and Hall, and the Borrans Field. At the last-named place Professor Haverfield described the Roman fort recently excavated. His remarks dealt with the general characteristics of the position of the Roman fort. They must, he said, carry their minds back more than a thousand years. Those hills, as far as they were in those days occupied, were occupied by wild tribes; the valleys were occupied by Romans or Romanized people. The occupation of the land was forced upon the Romans by necessity. It was not possible for the Romans to leave their foes alone. The east coast was well defended, but the west coast was much more open to attack; it was possible for the Irish to come over by way of Belfast and Stranraer to the Scottish coast of Galloway, and to descend easily on the north-west coast of Cumberland. From Bowness-on-Solway down to Ravenglass was a row of forts guarding the coast, two of the most notable being at Maryport and Ravenglass, where landing would be easy. Not only the coast had to be guarded, but the country behind, and forts were accordingly planted in strategic positions among the hills; and Borrans was one of these. Two roads came down from the south-east and the north-east to Windermere, the one from Watercrock and Kendal, the other from Penrith via High Street, and to the shore of the lake at no great distance from that spot, where the two roads probably met. Another road went westwards through Langdale and via Wrynose and down to the Cumberland shore. That fort, he believed, was intended to protect the road leading to the coast. The Roman system of defence was intended to repel raiders and small disturbers and was very successful; it was not intended to repel the barbarians who afterwards came in thousands; there was no doubt that when the barbarians became numerous, largely owing to the incursions of the Irish, the system of small forts broke down, and almost all of them were destroyed. They were periodically overthrown or burnt, though some were rebuilt. Traces of burning were shown in some of the excavated parts around them. Asking, "Was there any civilization here?" Professor Haverfield said he was obliged to disagree with Chancellor Ferguson, who described the Irish route as pouring slaves, and goods of all kinds, into that part of the country. There was no sign of any stream of trade between Ireland and Rome. The Romans never invaded Ireland; that was one testimony to their sanity. Professor Haverfield said that in that valley there would be in the Roman times a population of 2,000, but beyond that he believed there would be no definite form of civilization in the district. There was no town; the interest of the place was purely military, and the excavations now proceeding were merely a beginning. It was hoped to excavate the whole, and to discover how the fort was built, what its character was, whether the Romans had ships and perhaps yacht races on the lake, and to solve all the problems which centred round the camp. Mr. R. G. Collingwood, who is in charge of the excavations, then described the site. Its extent was five acres, and the limits of the ramparts were pretty plainly marked by the mounds of turf. On the south side it was clearly shown that the

ramparts stood well above the lake. The north-east corner turret and the east gate had been revealed, and they had also trenched across the ditch here and there. There were two ditches, 15 feet apart, and neither very deep. The north-eastern corner turret had been the most interesting and profitable part of the excavations. The walls of the turret were still standing to a height of 4 feet from the foundation, and a series of floors was found, one superimposed above the other, these floors belonging to different periods. Traces of burning were quite unmistakable in the lower floors; there was a layer a couple of inches thick of red and grey ashes. The four floors pointed to four successive destructions. At the east gate the researches were obscured because it had been used as a quarry for the extraction of building-stone. Their only hope was to dig down to the foundations and find where they ran. The only satisfactory discovery so far about the east gate was a large block of masonry which could hardly be anything else than the central pier of the gate. His conclusion, mostly worked out from the bulk of the pottery found, was that the date of the occupation was almost entirely from the early second century, which pointed to the suggestion that the fort, like the other forts along the Roman Wall, was founded by Hadrian. He thought the fort would be occupied up to about the year 330. He expected, however, that these conclusions would have to be revised owing to the finding of earlier remains in the middle part of the fort. The general meeting of the Society was held in the evening. On the second day the places visited included Grasmere and Wythburn Churches, Shoulthwaite Castle, and Crosthwaite Church.



Other meetings and excursions have been the summer meeting of the DORSET FIELD CLUB at Malmesbury, on August 14 and 15; the visit of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY to Wymering, on August 20; the excursion to Cwm, near Aberystwyth, of the CARDIGANSHIRE ANTIQUARIAN SOCIETY, on September 4; the visit to the Roman Wall at Borcovicus, of the SUNDERLAND ANTIQUARIAN SOCIETY, on September 6; the excursion to the Ridwares, on August 23, of the NORTH STAFFORDSHIRE FIELD CLUB; the tour of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, on August 16, through some of the less known parts of the Wirral peninsula; and the visit of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY to Calverley on September 13.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

HERALDRY FOR CRAFTSMEN AND DESIGNERS. By W. H. St. John Hope, D.C.L. With diagrams by the author and numerous other illustrations. London: John Hogg, 1913. Small crown 8vo., pp. 425. Price 7s. 6d. net.

Dr. Hope has long ago gained much and well-deserved repute on heraldic subjects, as witnessed by his great work on the Stall Plates of the Knights of the Garter and by various short papers. This book is characterized by clear and pungent writing, and it is certainly refreshing to find a writer who possesses the knack of discoursing on armorial bearings without interlarding the text with a superfluity of technical verbiage. The letterpress is good reading from beginning to end, and in places decidedly entertaining, but occasionally Dr. Hope is distinctly pedantic, as in insisting on the spelling of the word "cheveron," instead of the long-established and almost universally adopted "chevron." He proves himself to be, after his usual style, an unsparing critic. In his initial pages he tilts a lance at the great national memorial to Queen Victoria opposite Buckingham Palace. It is rightly pointed out that the shields for Scotland in the frieze of the pedestal bear merely the rampant lion, and that the distinctive double tressure is also omitted in the Scottish quarter of the royal arms behind the figure of Victory. "The sides of the pedestal also bear fanciful shields of arms, in the one case with three lamps, in the other with some allegorical device, charged on bends sinister!"

To those who may desire to possess accurate and common-sense explanations of shields, crests, mantlings, supporters, coronets, collars, and the various methods of marshalling arms, whether for correct designing or for general knowledge, these pages can be cordially recommended. A manual on heraldry without illustrations would be useless, and in this case no fault can possibly be found with either author or publisher as to their number. In fact, the pages are, if possible, almost overweighted with pictures. The author's own diagrams are quite good of their kind, though differing but little from those in numerous other manuals. The actual number of designs and pictures is almost prodigious considering the modest price of this little volume—namely, 31 plates and 199 text illustrations; but a very large proportion of them are reproductions of well-known figures from the *Archæologia*, Stothard's *Monumental Effigies*, the *Ancestor*, or like hackneyed sources.

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LES PRISONS DU MONT SAINT-MICHEL, 1425-1864, d'après des documents originaux inédits. Par Étienne Dupont. Eight plates. Paris: Perrin et Cie., 1913. Crown 8vo., pp. 355. Price 5 francs.

M. Dupont is an indefatigable student of Mont Saint-Michel and of everything connected with it.

He has here given us a fascinating book. It combines the veracity of history with much of the charm of romance. Clarity characterizes the style, while the occasional touches of humour will be appreciated by every reader. The first chapter treats of the visit to the Mount in 1470 of Louis XI., and gives many details from the *Comptes Originaux de l'Hôtel* in the national archives, with some particulars of the various cages which that sinister monarch had constructed for some of his prisoners, including what is known of the cage at the Mount. Next comes the story of the four Scots who escaped from the Mount in January, 1549, by making their gaolers drunk as they celebrated the Feast of the Epiphany. This is followed by an account of the imprisonment of Avedick, Patriarch of the Armenians, about which so much secrecy was observed, and concerning which Louis XIV., in a despatch to the Porte, lied so impudently, declaring that the Patriarch was dead at the time when he was interned at Mont Saint-Michel. In chapter iv. M. Dupont explodes the legend of the Dutch victim of Louis XIV., immured in a cage in the Mount for five years, and dying by the mouths of rats. The real victim was a Frenchman, born at Espalion, who was imprisoned by Louis XV. for issuing defamatory libels, for a space of just over a year, when he died by voluntary starvation—by a fatal "hunger strike," in fact—in a cage made of wood, not iron. The next chapter deals with some eighteenth-century prisoners of minor importance. In it M. Dupont gives some interesting particulars of the two parts of the abbey-fortress known as the Grand Exil, or simply the Exil, and the Petit Exil, and of the daily life, diet, clothing, etc., of the *détenus* who were allotted rooms therein, and most of whom apparently had the run of the château. "L'Affaire du Chevalier d'Élivemont" tells the story of a young prisoner of twenty who in January, 1786, was brutally maltreated, and placed, wounded, in the cage, it is said, though the existence of the cage at that date is hard to account for, as Mme. de Genlis and several other writers assert that the cage was demolished in 1777, and M. Dupont gives good reasons for doubting the existence of a second. Chapter vii. deals with sundry eighteenth-century prisoners of small account. M. Dupont heads it significantly "Brouilles et Menu Fretin." With the next two chapters we reach the Revolutionary period. The author chronicles the exodus of the religious, the seizure of the treasure, the disappointment of the enthusiastic republicans when they found that the cage no longer existed—had, in fact, been destroyed fifteen years earlier by the orders of a young member of the royal house—the romance of Citizen Maurice Auvray, the incarceration at the Mount and maltreatment there of Le Coz, *ci-devant* Bishop of Rennes, and some 180 clergy of his diocese, the temporary release of some by the Vendéans, and the later fortunes of Le Coz, who was a miserable, lying time-server, concluding with a dramatic story of love and revenge in which the tide that washes the Mount played a tragic part. Under the Empire and the restored Bourbons Mont Saint-Michel became a convict prison. The buildings suffered terribly during these historic vicissitudes by destruction and disfigurement and the construction of ugly new erections. This condition of the prison lasted till 1863.

There was continued lack of sanitation and of good water. Very graphic are the chapters which deal with the highly-coloured story told by Colombat of his escape from the Mount, and with the imprisonment therein of Armand Barbès and several others who had taken part in an *émeute* at Paris in May, 1839. The last four chapters recount vividly the adventures of Mme. Guilmain, the imprisonment at the Mount of Blanqui, and the attempt at escape of Barbès and Blanqui. Finally, they discuss the prison literature, the prisoners' amusements and occupations, and the final disuse of the Mount for prison purposes. It is difficult to put down M. Dupont's book after once beginning it. We notice one slip which reminds us of Victor Hugo's famous mistake. In a note on p. 52 the Scottish Frith of Forth becomes "Fifth of Forth."

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A HISTORY OF WYE CHURCH AND WYE COLLEGE.

By C. S. Orwin and S. Williams, B.A. Illustrated by C. Winckworth Allan and Ralph Houghton. Ashford, Kent: *Kentish Express Office* [1913]. Pp. 235. Price 7s. 6d.

Wye, Kent, was one of the manors with which the Conqueror endowed Battle Abbey, and the earliest parts of the present church of SS. Gregory and Martin—the piers and arches with roll and hollow mouldings—are considered by the authors of this valuable book to be of not much later date than 1200. From the exterior the building would appear to be of the fifteenth century, "but an examination of the interior reveals the fact that the greater part of it is older." The writers give a careful account of the fabric and many details of its furnishings, and of the vicissitudes it and they underwent in the troubled times of the sixteenth and seventeenth centuries, from the original documents.

Separate chapters trace the history of the advowson, and the succession of the clergy from the first recorded priest of Wye, William, of about the middle of the twelfth century, to the present vicar. The Registers date from October, 1538, and a selection from the entries is given. There was a skirmish at Wye during the Civil War, in 1648, and the Register records the burial of "John Ingnorham, a parliament souldier," and "three more slaine were not knowne, and were buried in Wye the sevent day of June." The names of three other men slain are duly given. An eighteenth-century parson noted various local events in the Register, and examples of his entries are given. Extracts from the presentments by the churchwardens at the Archbishops' and Archdeacons' Visitations are also given which throw light on the parish life of 300 years ago. William Clifton, the schoolmaster, was presented in 1581 as "not of sincere religion, but we cannot tell what grammar he teacheth." A short chapter on the local Wesleyan church concludes the first part of the book. The second part deals with the history of Wye College, founded by John Kempe, who became in succession Bishop of Rochester, Chichester, and London, and Archbishop of York and finally of Canterbury. A full account of Kempe, both as Churchman and statesman, is given in these pages. He died in 1454, and is buried in Canterbury Cathedral. The inventory of his effects shows a total

value of £4,079 18s. 8d., representing about £40,000 in the present value of money. At his native town of Wye, Kempe founded a College of Secular Priests. The authors here supply a well documented history of this foundation, the statutes of which were on similar lines to those of other like foundations throughout the country, though the provision of a Grammar Master gave an educational side to the College from the beginning. We have not space to trace the history of the college and the many changes, ecclesiastical and educational, which it has undergone. At the present time the site and buildings form part of the very useful and successful South-Eastern Agricultural College. The authors of this book have done their work well, and have made excellent use of original authorities at the Record Office and elsewhere. A list of authorities quoted is given, and there are indexes of persons, places, and general matters. The book is illustrated pleasantly by a series of effective drawings of exteriors, interiors and details. The *Kentish Express* Office may be congratulated on the quality of the typography and general "get-up" of the volume.

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INSCRIPTIONS FROM SWISS CHALETs. By Walter Larden, M.A. With 52 illustrations from photographs. London: *Humphrey Milford*, 1913. Demy 8vo., pp. 208. Price 15s. net

his book is really a monument of patient labour. What with weathering, scrubbing, and other adverse conditions, old external inscriptions, whether carved or painted, are far from easy to read, not to speak of the added difficulty of interpretation where abbreviations are many, and old dialectal German forms are used. Then, apparently, painted inscriptions have been re-painted and renovated by painters who, in some cases, being unable to read, or at least to interpret, the originals, have "made shots at" them. Mr. Larden notes a curious point. "When a painted inscription," he says, "is of considerable age, and has been left untouched, a curious effect is seen. The paint, while it lasted, protected the wood under it from weathering; and so, when the paint has finally disappeared, one sees an inscription in faint relief. Such inscriptions, in relief and practically paintless, if not too old, are both readable (with good binoculars) and trustworthy." The inscriptions here collected are not external only—they have been taken from both the insides and outsides of chalets, storehouses, and sheds. Many are found repeated over considerable areas, showing that, like some of our churchyard epitaphs and inscriptions, they were not made for the individual occasion, but were part of the carver's or painter's common stock. They are largely of a pious description, and are sometimes made up of scraps unintelligently pieced together. The whole collection is of great interest. Mr. Larden's introduction should be carefully read by all interested, and especially by anyone who may be thinking of collecting for himself. Mr. Larden points out a number of dangers to be guarded against and of pitfalls to be avoided, and gives most useful information and suggestions as to methods of procedure, and as to how to overcome difficulties of interpretation. The numerous illustrations of old Swiss houses and of inscribed details are a very attractive feature of a book, for which warm thanks are due to the indus-

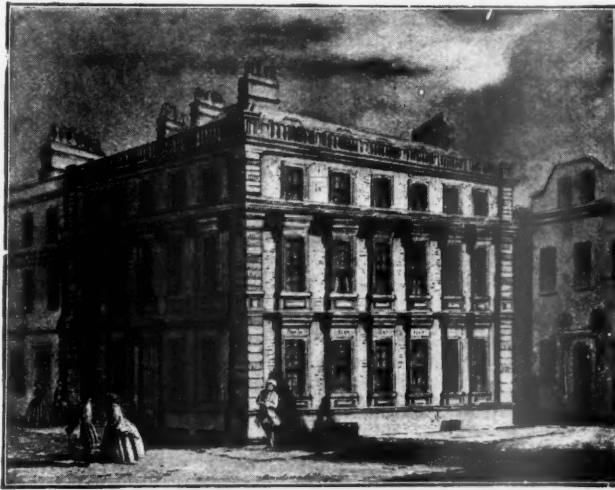
trious and learned compiler. The typography and "get-up" of the volume are such as we are accustomed to expect from the Oxford University Press.

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OXFORD COUNTY HISTORIES: THE EAST RIDING OF YORKSHIRE. By J. L. Brockbank, M.A. With sixty-nine illustrations and maps. Oxford: Clarendon Press, 1913. Crown 8vo., pp. 256. Price 2s. 6d. net.

We welcome another volume of the Oxford County Histories, which are intended for the use of elder boys and girls at school, and more especially because this history of the East Riding seems to us to be a capital example of what such histories should be. Mr. Brockbank has been unusually successful in what is an admittedly difficult task—viz., in pitching his

account of its prehistoric inhabitants and the evidences of their lives which are still to be found or traced, down to the account of present-day life in Hull and other large towns, the narrative moves easily and attractively. Intelligent boys and girls of the present day have a great advantage over their predecessors in having placed in their hands such books as this, full of valuable information pleasingly conveyed, which may well act as seductive introductions to fuller study of local history and topography. It is a little strange that in his account of Hull Mr. Brockbank makes no mention of its fine public museums, where the readers of this book can see and study so many things that illustrate and give living interest to the descriptions of its chapters. There is a good index, and the illustrations are numerous and useful.



THE GARRICK'S HEAD, SAWCLOSE, BATH.

(From an original drawing by H. V. Lansdown, in the possession of Mr. J. F. Meehan.)

narrative in the right key, so to speak, for readers of the age and kind to be kept in view. His style is simple and straightforward without being puerile. He hits the happy medium with considerable success. He has, moreover, a district for subject which abounds with features and places of historic (and prehistoric) interest. A captious critic might quarrel with the statement on p. 71: "It seems as if many churches possessed, afterwards [besides Beverley], the 'right of sanctuary'"; and it is hardly correct to say (as on p. 215) that the Roger de Coverley essays were "the principal feature" of the *Spectator*. Moreover, it is unfortunate that encouragement should be given (pp. 143 and 237) to the foolish theory connecting lepers with squints and low-side windows. But as a whole the book is fair and accurate. From the description of East Yorkshire in the making—the geological story is simply and intelligibly told—and

From Messrs. B. and J. F. Meehan, 32, Gay Street, Bath, comes a pleasant booklet entitled *A Few of the Famous Inns of Bath and District* (price 6d. net), written by Mr. J. F. Meehan, who is known both in this country and in America, not only as a bookseller of repute, but as the historiographer of Bath. Mr. Meehan's books on the famous houses of Bath and the district have been deservedly successful. The booklet before us is a kind of offshoot from the main trunk of its author's Bath studies. In its well-printed pages Mr. Meehan discourses cheerfully about such famous hostelries as The Pelican, now The Three Cups, with memories of Johnson and Mrs. Thrale and their circle; The Saracen's Head, where Dickens stayed; The Old White Hart, of Pickwickian fame; The Garrick's Head, where once the autocrat Nash resided; and The Chandos Arms, once the home of the Chandos family. A few lines each are given to some

fourteen other inns which for the various reasons stated are worth a visit. Mr. Meehan knows his ground thoroughly, and has produced a booklet which many visitors to Bath will be glad to possess. There are nine good illustrations. One of these we are courteously permitted to reproduce on page 399. It shows The Garrick's Head, Sawclose, which was once the home of Beau Nash, and after his death of Mrs. Delany. The house was built in 1720 by a stonecutter named Thomas Greenway, who gave it a profusion of enrichments.

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We have received a copy of the very valuable paper by Mr. and Mrs. B. H. Cunnington on the excavations which were carried out under their personal supervision at Casterley Camp, reprinted from the *Wiltshire Archaeological and Natural History Magazine*. A historical introduction is followed by a full and detailed description of the earthworks and of the excavations. Many finds of value were made. A list of the coins, as identified and described by Mr. St. George Gray, is given, and there are notes by the late Dr. Beddoe on the human remains which were found. Fifteen plates of plans and sections and finds complete a record of which Mr. and Mrs. Cunnington may well be proud.

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Messrs. Harrison and Sons, 45, Pall Mall, publish *Woden's, Grim's, and Offa's Dykes*, by Major P. T. Godsal (price 1s.). Those who have read Major Godsal's *Storming of London* will be prepared to find in the pamphlet before us much ingenious theory, somewhat spoilt by being pushed beyond the bounds of probability. Major Godsal tries to show that all the great dykes which seam the face of England must be referred to the period of the Saxon conquest of Britain, and were made as boundary lines between Saxon and British territory at various periods. He suggests, with some plausibility, that Grim may have been a name for Woden among the Anglo-Saxons, as well as among their Scandinavian kindred, and that such dykes were dedicated to the god as inviolable boundaries. But, as he himself admits, the evidence goes to show that the dykes are not all of one character, or constructed for one purpose. Mr. Heywood Sumner, F.S.A., who has been studying the earthworks of Cranborne Chase, believes that the Wiltshire Grim's Ditch runs under Bokerly Dyke, which General Pitt-Rivers found to be late Roman or Romano-British. If so, it must obviously be, in part at least, older than the period to which Major Godsal assigns it. Major Godsal, again, postulates of Wansdyke that from the Bristol Channel to near Marlborough it must have served as a boundary for several decades between the English and Britons. At no conceivable period, according to the history that has come down to us, can Wansdyke in its entirety have filled this rôle. Its problem is much more intricate. It is a mistake to try to use the same key to unlock every door, but Major Godsal's pamphlet is none the less a welcome aid to the study of a subject that deserves much more attention than it has received, and contains many useful suggestions.

The *Imprint*, August, has a delightfully illustrated paper on "Broad-sides," by Mr. Harold Monro. Several of the illustrations are reproduced from recent broadsides issued by Mr. E. C. Yeats's Cuala Press, of Dundrum, Co. Dublin. Another very fine set of illustrations, in red and black print, accompanies Mr. Stanley A. Morison's "Notes on Some Liturgical Books." Mr. E. Johnston's "Decoration and its Uses" is continued, and there is much other interesting matter, technical and literary. The *Architectural Review*, September, has articles on "Eighteenth-Century Chimney-pieces," by I. C. Goodison; "Sutton Place, Guildford," by W. H. Godfrey; and "The Athenæum Club," by Stanley C. Ramsey. These, and the other contents of the number, are all lavishly and beautifully illustrated. We have also received *Rivista d'Italia*, August, and the *Indian Antiquary*, July.



## Correspondence.

### CALENDARS OF WILLS.

TO THE EDITOR.

MAY I inquire whether any up-to-date catalogue of the printed Calendars of Wills and Probates has appeared in any journal or as a separate publication? I have a list of those issued by the British Record Society and several others, but the catalogue is imperfect, more particularly with regard to the Calendars printed in archaeological and genealogical works.

If no such list is in existence, I would gladly assist in its compilation.

W. B. GERISH.

Bishop's Stortford.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 7, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.